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W. R. Taylor.
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Chap. II. N. P. M.
Article by Noelle:
M. E. Article in Haswip's Bible Dictionary,
Zürich.

FIRST STEPS IN ASSYRIAN

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FIRST STEPS IN ASSYRIAN

A BOOK FOR BEGINNERS

BEING

A SERIES OF HISTORICAL, MYTHOLOGICAL, RELIGIOUS,
MAGICAL, EPISTOLARY AND OTHER TEXTS PRINTED IN
CUNEIFORM CHARACTERS WITH INTERLINEAR
TRANSLITERATION AND TRANSLATION

AND

A SKETCH OF ASSYRIAN GRAMMAR, SIGN-LIST AND
VOCABULARY

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PREFACE.

THE aim of the present work is to furnish the beginner with all the materials which he will require in his earliest studies of the Assyrian language and the cuneiform inscriptions. It contains a sketch of the most useful facts concerning the cuneiform system of writing, and an outline of the principles of Assyrian grammar; a list of the more common signs and ideograms; a series of texts and extracts printed in the Assyrian cuneiform character with interlinear transliteration and translation, ranging in date from about B. C. 2250 to B. C. 260; and a full vocabulary to all the texts printed in the book. To enable the reader to apply the knowledge he can obtain by a perusal of the first 294 pages, and to give him practice in independent decipherment, a few untransliterated and untranslated texts have been added.

For the convenience of the beginner all the Babylonian texts included in this volume have been transcribed into the Assyrian character. It is of the greatest importance for him to become master of the so-called Ninevite script as soon as possible for almost every work found in Ashur-bani-pal's Royal Library at Nineveh is written in it. His Babylonian studies should begin when he is able to read the ordinary Assyrian character with ease.

The texts here chosen represent all the main divisions of Babylonian and Assyrian literature and include examples of histor-

ical, mythological, religious, magical, epistolary and other documents, and care has been taken in selecting them to include those which are of importance from an historical point of view. Among these may be specially mentioned the account of the siege of Jerusalem by Sennacherib in 701 B. C. and of the taking of Babylon by Cyrus in 538 B. C. Students of Eastern cosmogonies will be glad to have in a handy form the Babylonian legends of the Creation and the Deluge. The other legends here given, *viz.* the Descent of Ishtar into Hades and the Loves of Ishtar, the Treachery of the god Zū, the story of the Eagle and the Serpent, and of Etana's flight to heaven with the Eagle, *etc.* illustrate the stories with which the early dwellers on the plains of Mesopotamia amused their leisure in the childhood of their race. Recent discoveries are illustrated by some extracts from the now famous correspondence between the kings of Egypt and their Babylonian allies and vassals in the fifteenth century B. C. as found in the Tell el-Amarna tablets.

The translations have been made as literal as is consistent with the difference which exists between the Assyrian and English languages, and usually the meaning of every word will be found beneath it. In the few passages in which this is not the case reference to the vocabulary will enable the reader to identify the words and their meanings. In the full vocabulary which follows the texts the words are arranged alphabetically; words clearly derived from the same root are placed together, but wherever this might cause the beginner difficulty cross references have been added. It may be remarked, in passing, that the reader who possesses a knowledge of Hebrew will find it most useful in his Assyrian studies; such knowledge, however, on his part, has not been assumed anywhere throughout the book.

The remarks that Dr. Wallis Budge has made in the Preface to his *First Steps in Egyptian* with reference to the scarcity of material for study at the disposal of the beginner in Egyptian

are true, *mutatis mutandis*, for Assyrian. I undertook this work at his suggestion and I have carried it out practically on the lines adopted in his book. I take this opportunity of thanking him for many valuable suggestions and for his friendly advice which he has freely placed at my disposal during the course of the work.

L. W. KING.

London, May 2nd, 1898.

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- Edward Hincks. *Specimen Chapters of an Assyrian Grammar*, London, 1866.
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- Friedrich Delitzsch. *Assyrisches Wörterbuch*. Parts I—III, Leipzig, 1887—1888 (unfinished).
- R. E. Brünnow. *A classified List of cuneiform ideographs, etc.*, Leyden, 1889; *Indices*, 1897.
- W. Muss-Arnolt. *A concise Dictionary of the Assyrian Language*, Berlin, 1894. (In progress.)
- Friedrich Delitzsch. *Assyrisches Handwörterbuch*, Leipzig, 1896.
- B. Meissner. *Supplement zu den assyrischen Wörterbüchern*, Leyden, 1898.

INTRODUCTION.

Assyrian is the name that now indicates the language once spoken by the inhabitants of Mesopotamia, Assyrians and Babylonians alike. It belongs to the northern group of the Semitic family of languages and is closely akin to Phoenician and Hebrew, Syriac and Chaldee; these are distinct from Sabaeen or Himyaritic, Arabic and Ethiopic, which form the southern group. The language is made known to us by numerous inscriptions on stone and clay, written in "cuneiform"¹ or wedge-shaped characters; the greater number of these inscriptions have been unearthed from the buried cities of Mesopotamia during the present century.

The decipherment of the Assyrian inscriptions is a natural result of the labours of scholars who have investigated the old Persian cuneiform inscriptions. The Achaemenian kings who ruled over Persia from the sixth to the fourth century before Christ, after the fashion of other races in Western Asia at that period, borrowed from the Babylonians the idea of cuneiform writing;² they, however, considerably simplified the Babylonian

1. In German "Keilschrift"; the Arabs call it *مسماري* (*mismārī*) "nail-writing".

2. The Susians, the Elamites, and the people who lived around Lake Van, for instance, all used cuneiform characters. The discovery in 1888 of the "Tell el-Amarna tablets" at Tell el-Amarna in Upper Egypt showed the wide diffusion of Babylonian cuneiform throughout Western Asia as early as the XVth

The tri-
lingual
Achaeme-
nian in-
scriptions.

system, employing in their inscriptions not more than thirty-nine groups of wedges and each group formed an alphabetic character. As their empire was not confined to Persia, but embraced the important countries of Susia and Babylonia, to the greater number of their inscriptions they appended Susian and Babylonian translations written in the cuneiform characters employed by these two nations. After the fall of the Achaemenian empire the Old Persian cuneiform fell into disuse, and the inscriptions in this character, as well as those in the other kinds of cuneiform writing, in the course of time ceased to be understood. Those records, however, that were engraved upon the stone walls of buildings and on the faces of rocks did not perish, but remained as permanent though unintelligible monuments of the kings who set them up.

During the seventeenth and eighteenth centuries of our era, however, travellers in the East began to turn their attention to these inscriptions, especially those at Persepolis, and we find in the accounts of their journeys many strange views and opinions expressed concerning them.¹ It was not until the beginning of

century B. C. At this period not only in Egypt but from the coast of the Mediterranean to Elam, and from Armenia to the Persian Gulf, Babylonian cuneiform was the language of official correspondence. It was not unnatural therefore that other races should have modified this widely diffused system to meet their own needs, but I do not see any sufficient evidence which would lead us to assume that the Phoenician alphabet was formed by the modification of certain cuneiform characters.

1. See Pietro della Valle, *Viaggi* (Rome, 1662; English translation, London, 1665); Chardin, *Voyages . . . en Perse, et autres lieux de l'Orient* (Amsterdam, 1711); de Bruin, *Reizen over Moskovie, door Persie en Indie* (Amsterdam, 1714; English translation, London, 1737); and Niebuhr, *Reisebeschreibung nach Arabien und andern umliegenden Ländern*, Bd. II (Copenhagen, 1778). For descriptions by travellers at the beginning of the present century, see Morier, *A journey through Persia* (London, 1812); Ouseley, *Travels in various countries of the East* (London, 1819—23); R. Ker Porter, *Travels in Georgia, Persia, etc.* (London, 1821—22); and Burckhardt, *Travels in Arabia, etc.* (London, 1829).

the nineteenth century that the first step was made towards deciphering them correctly.

Of the three kinds of cuneiform writing (*i. e.*, the Persian, the Susian, and the Babylonian), in which the Achaemenian kings inscribed their trilingual records, it was most natural that the Persian should first engage the serious attention of scholars, as it is by far the simplest of the three. The credit of having first discovered the method by which the Persian column in these inscriptions might be deciphered belongs to Grotefend who in 1802 succeeded in reading the names of Hystaspes, Darius, and Xerxes.¹ Other scholars followed on the lines laid down by him, and Rask, Saint Martin, Burnouf and Lassen all made contributions to the further identification of the characters of the Old Persian alphabet. Up to the year 1837, however, the decipherers had merely succeeded in reading a few proper names, and they had not been able to make accurate and connected translations even of the short inscriptions they had studied.

1. Grotefend announced his discovery in the *Göttinger Gesellschaft der Wissenschaften*, Sept. 14th, 1802, and he has left a lengthy description of the process by which he arrived at his results in Heeren's *Historical Researches* (English translation, Oxford, 1833), Vol. II, pp. 313 ff. The process by which both he and Sir Henry Rawlinson obtained the clue to reading the inscriptions was the same in each case and may be briefly described. Grotefend took for analysis two short inscriptions in which he noticed the characters corresponded throughout with the exception of two groups of signs in each. As the rest of the inscriptions tallied, it was not unreasonable to suppose that the groups of signs in each which differed represented proper names—the name of the man who set up the inscription and possibly that of his father. But in these two inscriptions the group which occupied the second place in one inscription, and which from its position looked as though it represented the name of the father of the man who set it up, occurred in the first place in the other inscription. As he already imagined that the inscriptions were set up by Persian kings, Grotefend now inferred that these three groups of signs gave the names of three consecutive generations of the Persian monarchy. On trying the names Hystaspes, Darius and Xerxes he found they fitted the various signs exactly. At a later period Rawlinson, working independently on two other inscriptions, succeeded in reading the same three names by a similar process of reasoning.

b*

Rawlinson and the Behistun inscription. This achievement was reserved for the late Sir Henry C. Rawlinson, G. C. B., who in 1835, and whilst stationed at Kirmanshāh in Persia, first turned his attention to the subject. Unaware of the details of Grotefend's discovery, he independently obtained similar results by making an analysis of two short inscriptions; two years later he succeeded in climbing the rock at Bahistūn (Pers. Bagistān) and in copying the greater part of the Persian text of the Annals of Darius Hystaspes which was engraved upon its face. In the winter of 1837 he sent a first instalment of his translation of these texts to the Royal Asiatic Society. His complete translation of the Behistun inscription was published in 1846 in Vol. X of the *Journal* of that Society, but it was on the original translation made in 1837—39 that Rawlinson himself based his chief claims to originality. Apart from his correct identification of the entire Persian alphabet, he was also able, from his knowledge of Zend and Pehlevi, to arrive at the meaning of the inscription; he was thus the first to present to the world a literal and correct translation of over two hundred lines of cuneiform writing.¹

The decipherment of the Babylonian cuneiform followed that of the Persian cuneiform. The writing in the third column of the great trilingual inscription of Darius Hystaspes had been already identified as Babylonian from the fact that some of the characters were identical with those on the inscribed bricks and slabs that had been found in Assyria and Babylonia. The first

1. The fullest description of Rawlinson's own achievements and those of his predecessors is given in his memoir *The Persian Cuneiform Inscription at Behistun* (*Journal of the Royal Asiatic Society*, Vol. X). His transliterations and translations differ in but few details from those of Spiegel in *Die altpersischen Keilinschriften* (Leipzig, 1881). See also Flemming's article *Sir Henry Rawlinson und seine Verdienste um die Assyriologie* in the *Beiträge zur Assyriologie*, Vol. II, pp. 1 ff.; *Nature*, Vol. LI, p. 536 f., *Proceedings of the Royal Society*, Vol. 58, pp. XLIV ff., and Prof. G. Rawlinson's *Memoir of Sir H. C. Rawlinson* (London, 1898); a list of the Persian cuneiform inscriptions is given by Weissbach, *Die altpersischen Keilinschriften* (Leipzig, 1893).

step in the decipherment was made by comparing the proper names occurring in the Persian text of the Behistun inscription with the corresponding groups of characters which represented them in the third or Babylonian column. Starting with this point as a base, Rawlinson, Hincks, Norris and Oppert gradually worked out the values of the Babylonian and Assyrian signs. The principal steps in the work of decipherment are marked by the discovery of the polyphony of the Babylonian signs—a fact first pointed out by Rawlinson—and by Hincks' proof of their syllabic nature. For the determination of the Assyrian syllabary these scholars obtained considerable aid from the ancient Assyrian lists of signs which had been recently excavated at Kuyunjik and brought to this country, while for help in the interpretation of the inscriptions they depended upon the close resemblance of roots in Assyrian with those in Arabic, Hebrew, Syriac and Chaldee.¹

The method of writing employed by the Babylonians and Assyrians is commonly called "cuneiform" from the Latin *cuneus* "a wedge". Each character or sign consists of one or more wedges arranged in a variety of ways, while the characters themselves are written from left to right. Strangely enough, however, the wedge, though its most distinctive characteristic, had originally no part in its composition; its existence is entirely due to the material for writing employed by the scribes. There is no doubt that the cuneiform system of writing, like all others which have



























Cuneiform
writing.













1. See Rawlinson's paper *On the Inscriptions of Assyria and Babylonia* (Journ. of the Roy. As. Soc., Vol. XII), and his *Memoir on the Babylonian and Assyrian Inscriptions* (*ibid.*, Vol. XIV), Hincks' numerous papers in the *Transactions of the Royal Irish Academy*, and Oppert's *Expédition scientifique en Mésopotamie*, Vol. II (Paris, 1859); Norris' principal contribution to Assyriology was his great *Assyrian Dictionary* which he did not live to complete. For the decipherment of Susian, the language of the second column of the Achaemenian trilingual inscriptions see Norris, *Memoir on the Scythic Version of the Behistun Inscription* (Journ. of the Roy. As. Soc., Vol. XV) and Weissbach, *Die Achämenideninschriften zweiter Art* (Leipzig, 1890).

origin picture-writing. developed naturally, had its origin in picture-writing.¹ All primitive races employ the same rude means when they begin to record their names and actions, and they first of all scratch rough pictures on any substance that may come to hand. After certain pictures have become associated with certain words the pictures are used to express the sound of the words without their meaning; in other words, they are used phonetically. The forms of the characters themselves, from being written rapidly become more and more simplified, until in the resulting signs or characters it is hard to recognise the originals from which they have descended. This is particularly the case with the cuneiform writing of the Babylonians. The primitive inhabitants of the country made their records by means of pictures, tracing in rough outline the various objects they wished to represent, and in course of time employing many of their picture-signs to represent sounds merely, apart from ideas. For any permanent record stone would naturally suggest itself as most suitable for preserving an inscription, and we find it was so employed in Babylonia; but the alluvial nature of the soil was not in favour of its extensive use, as it had generally to be imported from some other country. These early Babylonians therefore adapted themselves to their surroundings and from the fine clay of their soil they fashioned tablets on which they continued to outline their picture-characters. But it is possible to write faster on soft clay than on stone, and straight lines, when made by a single pressure of the stylus, tend to become wedges. The pictures there-

1. That the Assyrians themselves believed this to be the case is proved by two tablets in the British Museum. These tablets are lists of picture characters arranged in groups, and opposite each sign or group the scribe has written the cuneiform character to which he supposed it corresponded. The tablets are numbered K 8520 and 81-7-27, 49 + 50; a photograph of the former is published by Houghton in the *Trans. of the Soc. of Bibl. Arch.*, Vol. VI, p. 454; a copy of the latter is given in *Cuneiform Texts from Babylonian tablets etc. in the British Museum*, Part V (1898).

fore soon lost their original lines and became mere groups of wedges.¹

From the archaic forms of some of the characters, however, it is still possible to recognise the objects for which they were intended. The assyrian sign , for instance, which means "heaven", is the descendant of the archaic sign  in which we may possibly see a star with eight points, or a representation of heaven as a circle divided into eight equal portions . The archaic form of the sign for "ox", , is , which when set vertically,² thus , certainly suggests the head of an ox with horns. The sign for "the sun, day" etc. is , in the earlier inscriptions written , in which we may see a rough circle , representing the sun's disk. The sign for "corn" is ; this in the earlier inscriptions is written  and , in which, when written vertically, we may perhaps see a representation of a blade of corn. Some signs for new ideas were formed by a combination of two other signs already in existence. The sign  "mountain" placed within  "ox", gave the new sign  (= mod. Ass. ) "a mountain-ox". The sign  "water" when placed within  "mouth" gave the new sign  "to drink"; similarly  "to eat" is formed from , "food", and  "mouth". One of the commonest archaic forms of  "month" is , which we may explain as a combination of  "day" and  "thirty". To trace the pic-

1. In the characters employed by the later Assyrians and Babylonians the signs are formed by various combinations and repetitions of different wedges, those of most frequent occurrence being the upright , the horizontal , and the diagonal wedge , which frequently interchanges with the sloping wedge , e. g. the syllable *di* is written as  and , the syllable *bu* as  and , the syllable *ri* as  and . The sloping wedges  and  are employed in only a few signs. In writing on clay the differences in the shape of the wedges could be produced by slightly shifting the position of the stylus in the fingers.

2. Some archaic inscriptions are written vertically.

The pictorial origin of some characters still recognisable.

torial origin of the majority of the signs, however, even in the most ancient inscriptions, is quite impossible, because we cannot identify the objects which they represent; ¹ while in the later periods of Babylonian and Assyrian history the signs became still less like pictures, for it was but natural that the scribe writing quickly on his soft clay tablet should tend to simplify the characters. The inscriptions engraved on stone reflected the changes which took place in the inscriptions on clay and the forms of the characters on the latter were carefully reproduced in stone by means of the chisel.

he in-
entors of
cuneiform-
writing.

The subject of the invention of cuneiform writing is one that has given rise to a considerable amount of controversy, for, while it is generally agreed that it was due to the early inhabitants of Babylonia, the nationality of this people is disputed; some scholars still hold that this race were the Semitic Babylonians themselves, though the majority now admit that the Semitic Babylonians borrowed their method of writing from an earlier race of non-Semitic origin. The point at issue may be best stated by briefly indicating the course of the controversy that has taken place around it. Among the literary remains of the Babylonians and Assyrians are many compositions that are inscribed in the same cuneiform characters, but, to judge from the forms of the words, are clearly not written in the Assyrian language. Many of these compositions are furnished with interlinear Assyrian translations while the words

1. A theory has recently been put forward by Dr. Delitzsch, who, while recognising the pictorial origin of certain signs, attempts to explain the rest as formed from them artificially. Instances have been given above of how new signs were formed by combinations of signs already in existence, but Dr. Delitzsch goes further and asserts that new signs were formed by combinations and variations of simple wedges or rather lines. He distinguishes some forty-five *Urbilder* or signs with a "motive" and thinks the majority of the characters were developed from them. Of the methods of combination he sets forth the most convincing is that in which the meaning of a simple sign was intensified by the addition of a number of extra wedges; this process the Sumerians termed *gunu*. Few people will, however, accept his theory in its present form.

and forms employed are explained in a number of tablets containing lists of words with Assyrian explanations compiled by the Assyrian scribes. Moreover the monumental and documentary inscriptions of the early rulers of cities in Babylonia, such as Shirpurla or Lagash, Ur, Isin and Larsa, are written in this idiom. The first to detect the existence of this language was Sir Henry Rawlinson, who in 1852 concluded that it was the tongue of the early non-Semitic inhabitants of Babylonia among whom the Semitic Babylonians had settled, and from the fact that Babylonian kings, in addition to their other titles, styled themselves king of Sumer and Akkad, he concluded that the primitive inhabitants of the land were Akkadians who spoke this language which he styled "Akkadian". Oppert, however, while accepting the existence of the language, contended that it was the language of the "Sumerians".¹ Others reconciled these views by tracing dialectic differences in the inscriptions, which they supposed to represent differences of pronunciation exhibited by the Akkadians and Sumerians, the primitive inhabitants of northern and southern Babylonia respectively; others again, though they recognised the existence of dialects, did not attempt to define their geographical distribution. In 1884 the problem assumed a new form and the question in debate was modified somewhat by Halévy who denied the existence of the language absolutely. He asserted that what had hitherto been regarded as the Sumerian or Akkadian language was merely a traditional

The Sumerian question

1. The Assyrian scribes employed both of the names "Akkadian" and "Sumerian" in describing the ancient non-Semitic compositions which they edited and translated into Assyrian; see the tablets K 11856, where "Akkadian" is mentioned, K 14013, where both "Akkadian" and "Sumerian" are referred to, and 81-7-27, 130, where mention is made of *li-ša-an Šu-me-ri*, "the Sumerian language"; it may be added that on the tablet S 1190, inscribed with incantations and prayers, two of these are referred to as *II ši-pat Šu-[me]-ri*, "two Sumerian incantations" (cf. Bezold, *Catalogue of the Cuneiform tablets in the Kouyunjik Collection*, pp. 1200, 1354, 1469 and 1805).

cabalistic method of writing invented by the early Semitic Babylonian priests. According to Halévy's assumption therefore the Semitic Babylonians were the inventors of the cuneiform method of writing. Halévy devoted himself vigorously to developing his theory and for a time succeeded in making many converts. The excavations, however, that have been carried on in Babylonia during the last fifteen years, have yielded thousands of cuneiform inscriptions written entirely in this ancient tongue and proving the existence of a powerful race who betray no indications of Semitic origin. To these "Sumerians" it is probable that the invention of cuneiform writing should be assigned; from them the Semitic Babylonians received it together with much of their early civilisation and culture.


The Assyrian language possesses the vowel sounds *a, e, i, u, ā, ē, ī, ū*,¹ and the diphthongs *ai* and *ia*. It also possesses the consonantal sounds *b, g, d, z, ħ, t, k, l, m, n, s, p, s, k, r, š* and *t*. These consonants are here arranged in the order of the Hebrew alphabet and they correspond to the Hebrew characters **ב, ג, ד, ז, ח** (Arabic **ح**), **ט, כ, ל, מ,**² **נ, ס, פ, צ, ק, ר, ש** and **ת**; as reference will be sometimes made to the Hebrew alphabet I here give a list of the Hebrew characters with their transliteration:—

(1)	א	'	(7)	ז	<i>z</i>
(2)	ב	<i>b</i>	(8)	ח	<i>ħ</i>
(3)	ג	<i>g</i>	(9)	ט	<i>t</i>
(4)	ד	<i>d</i>	(10)	י	<i>y</i>
(5)	ה	<i>h</i>	(11)	כ	<i>k</i>
(6)	ו	<i>w</i>	(12)	ל	<i>l</i>

1. The signs for the syllables which contain the vowel sounds *e* and *i* respectively are frequently interchanged in the inscriptions; for this reason some Assyriologists do not admit the existence of the *e* sound, and hold that the Assyrians only distinguished the vowel sounds *a, i, u, ā, ī, ū*.

2. The *m* in Assyrian sometimes corresponds to **ו**, e. g. *lamū*, "to surround", Hebr. **לָקַח**.

(13)	מ	<i>m</i>	(18)	צ	<i>s</i>
(14)	נ	<i>n</i>	(19)	ק	<i>k</i>
(15)	ס	<i>s</i>	(20)	ר	<i>r</i>
(16)	ע	<i>'</i>	(21)	ש	<i>š</i>
(17)	פ	<i>p</i>	(22)	ת	<i>t</i>

With regard to the pronunciation of consonantal sounds in Assyrian it may be remarked that the sound represented by the symbol *ch* is a guttural *ch*; *t* is a harder dental than *t*; *k* and *k* were both pronounced by the Assyrians as *k*, but the Babylonians pronounced *k* as *g*; *s* is pronounced as *ts* and *š* as *sh*. In the sign  the Assyrians possessed a special character for marking the breathing, but in use it was generally omitted, especially at the beginning of a word. The Assyrian method of writing, moreover, was ill-adapted for the expression of peculiar Semitic sounds, and we find that the consonants א, ה, ח (ח), ע (ע), פ (פ), ו and י, ¹ for which special characters exist in the other Semitic languages, were not distinguished in its syllabary. If a Semitic root, for instance, commences with any one of these consonants the Assyrian form of the word is without the consonant altogether and commences with a vowel, e. g. אָכַל (*'ākhāl*)² "to eat" = Assyrian *akālu*;³ הָלַךְ (*hālakh*) "to go" = Assyrian *alāku*; שָׁדַח (*šādāḥ*)

Pronunciation of consonantal sounds in Assyrian.

1. Of these consonants א is employed to indicate the breathing; ה is an aspirate corresponding to the English *h*; ח had two sounds distinguished in Arabic by the characters ח and ח', the former representing a strong *h* pronounced with friction, the latter a guttural *ch*; ע also had two sounds corresponding to the Arabic ع and ع', the former a softer guttural sound, the latter a guttural *g* or *r*; ו = *w*, and י = *y*.

2. In the transliteration of the Hebrew words here cited the softer pronunciation of the letters בּ, נּ, כּ, when without the *Daghesh lene*, is indicated by the addition to the letter of a small *h* printed above the line. It is possible that in Assyrian the corresponding consonantal sounds were softened when they came between two vowel sounds but in the Assyrian method of writing there was no means of marking this difference of pronunciation.

3. In this list and in the following paragraph the 3 m. s. Perf. of Hebrew verbs is cited while the corresponding verbs in Assyrian are given in the Infinitive.

“to be new” = Assy. *edēšu*; עָבַר (*‘āb^har*, *i. e.* عبر) “to cross” = Assy. *ebēru*; עָרַב (*‘ārāb^h*, *i. e.* غرب) “to enter (of the sun), to grow dark” = Assy. *erēbu*; יָלַד (*yālād^h*, *i. e.* וּלַד) “to bear” = Assy. *alādu*; יָנַק (*yānāq*) “to suck” = Assy. *enēku*. Similarly when one of these consonants occurs as the second or third letter in a Semitic root its place is taken in Assyrian by a vowel, *e. g.* רָחַם (*rāham*) “to love” = Assy. *rāmu*; שָׁמַע (*šāma’*) “to hear” = Assy. *šemū*.

It has been already stated that the Assyrian language belongs to the northern group of the Semitic languages. Its affinities with Hebrew however are closer than with the other languages which make up the group. The following examples of words which occur both in Hebrew and Assyrian will suffice to indicate the close resemblance between the two languages, and will further illustrate the inability of Assyrian to represent the Semitic consonants referred to in the preceding paragraph:—



Hebrew	Assyrian	Meaning
אָב <i>‘āb^h</i>		<i>a-bu</i> father †
אָבֶן <i>‘ēb^hen</i>		<i>ab-nu</i> stone †
אָזֶן <i>‘ōzen</i>		<i>uz-nu</i> ear †
אָח <i>‘āḥ</i>		<i>a-ḥu</i> brother †
אָחַז <i>‘āḥaz</i>		<i>a-ḥa-zu</i> to seize †
אֱל <i>‘ēl</i>		<i>i-lu</i> god †
אֶלֶף <i>‘elep^h</i>		<i>al-pu</i> ox †
אִם <i>‘ēm</i>		<i>um-mu</i> mother
אִמָּה <i>‘āmā</i>		<i>am-tu</i> handmaid
אֲנִי <i>‘ānōk^hi</i>		<i>a-na-ku</i> I †
אַרְבַּע <i>‘arba’</i>		<i>ar-ba’-u</i> four
אֶרֶץ <i>‘ereṣ</i>		<i>ir-ṣi-tu</i> earth †
אֵשׁ <i>‘ēš</i>		<i>i-ša-tu</i> fire

Hebrew	Assyrian		Meaning	
אַתָּה 'attā		at-la	thou (m.)	Hebrew and Assy- rian com- pared.
בַּיִת bayit ^h		bi-i-tu	house	
בָּנָה bānā		ba-nu-u	to build	
בַּעַל ba'al		be-e-lu	lord	
בֶּרֶךְ berek		bir-ku	knee	
בָּרָק bārāq		bir-ku	lightning	
גָּמַל gāmāl		gam-ma-lu	camel	
דִּין dīn		di-i-nu	judgment	
דֶּלֶת delet ^h		dal-tu	door	
זֶכֶר zēk ^h er		zik-ru	name	
זֶרַע zera'		zi-e-ru	seed	
חֵבֶר hābh'ēr		ib-ru	friend	
חָם hām		e-mu	father-in-law	
חָדָה hād ^h ā		ha-du-u	to rejoice	
חָתָן hāt ^h ān		ha-la-nu	son-in-law	
טוֹב tob ^h		ta-a-bu	good	
יָד yād ^h		i-du	hand, side	
יוֹם yōm		u-mu	day	
יְמִין yāmīn		im-nu	right hand	
יָשָׁר yāšār		i-ša-ru	righteous	
כּוֹכַב kōk ^h āb ^h		kak-ka-bu	star	
כֶּלֶב keleb ^h		kal-bu	dog	
לֵבָב lēb ^h āb ^h		lib-bu	heart	
לָבַשׁ lāb ^h aš		la-ba-šu	to clothe	
לָמַד lāmad ^h		la-ma-du	to learn	
לָקַח lākaḥ		la-ku-u	to take	
לָשׁוֹן lāšōn		li-ša-a-nu	tongue	













Hebrew
and Assy-
rian com-
pared.

Hebrew	Assyrian	Meaning
מַחֵץ <i>māḥaš</i>		<i>ma-ḥa-su</i> to smite
מֶלֶךְ <i>melek^h</i>		<i>mal-ku</i> prince
נָהָר <i>nāḥār</i>		<i>na-a-ru</i> river
נֶפֶשׁ <i>nep^heš</i>		<i>na-piš-tu</i> life
נֶשֶׁר <i>nešer</i>		<i>na-aš-ru</i> eagle
סָהַף <i>sāḥap^h</i>		<i>sa-ḥa-ḥu</i> to overwhelm
עָזַב <i>‘āzab^h</i>		<i>e-zi-bu</i> to leave
עָטַר <i>‘āṭar</i>		<i>e-ṭi-ru</i> to protect
עַיִן <i>‘ayin</i>		<i>i-nu</i> eye
עָלָה <i>‘ālā</i>		<i>e-lu-u</i> to be high
עָפָר <i>‘āp^hār</i>		<i>e-pi-ru</i> dust
עֵץ <i>‘eš</i>		<i>i-šu</i> wood
עַקְרָב <i>‘aḳrāb^h</i>		<i>aḳ-ra-bu</i> scorpion
עָרַב <i>‘orēb^h</i>		<i>a-ri-bu</i> raven
עָרֶשׁ <i>‘eres</i>		<i>ir-šu</i> couch
פָּתַח <i>pāṭ^haḥ</i>		<i>pi-tu-u</i> to open
צֶלֶם <i>šelem</i>		<i>ša-al-mu</i> image
קוֹל <i>kōl</i>		<i>ku-u-lu</i> cry
קֶן <i>kēn</i>		<i>kin-nu</i> nest
קָנָה <i>kāne</i>		<i>ka-nu-u</i> reed
קֶרֶן <i>keren</i>		<i>kar-nu</i> horn
קֶשֶׁת <i>kešet^h</i>		<i>ka-aš-tu</i> bow
רֹשׁ <i>rōš</i>		<i>ri-e-šu</i> head
רָכַב <i>rāk^hab^h</i>		<i>ra-ka-bu</i> to ride
שֵׁם <i>šēm</i>		<i>šu-mu</i> name
שֶׁמֶן <i>šemen</i>		<i>ša-am-nu</i> oil
תֵּבֶן <i>teb^hen</i>		<i>ti-ib-nu</i> straw



Assyrian writing.

Though the Assyrians possessed the consonantal sounds already described, their method of writing did not include separate signs for each consonant. They did not employ an alphabet but a syllabary; in other words each cuneiform sign or character, with the exception of the vowel signs, is not a single letter but represents in itself a complete syllable. Thus if an Assyrian wished to write down the word *akshud* "I conquered", he would employ three signs only , *i. e.* *ak-šū-ud*, or, if he wished to write down *abu* "father", he would employ only two signs  *a-bu*. Each of the signs here employed is what is termed a **simple syllable**, that is to say, in sound it consists of one vowel and one consonant, or of a vowel by itself. In

Simple syllables.

the following words each sign represents a simple syllable:—
 *a-na-ku*, "I";  *at-la*, "thou";  *i-na*, "in";  *a-na*, "to";  *a-ma-tu*, "word";  *ba-la-ti*, "life";  *ma-ta-a-ti*, "lands";  *ba-a-bu*, "gate";  *ra-bu-u*, "great";  *ši-i-ru*, "exalted";  *e-ru-ub*, "I entered";  *ta-a-ru*, "to return".

On p. XXXII f. is a table of simple syllables, arranged alphabetically. It will be seen that the table runs across both pages. The first line gives the signs for the vowels by themselves;¹ the rest of the table gives the signs for the syllables which begin or end with the various consonantal sounds in Assyrian; these are arranged in the order of the Hebrew alphabet. The left half of the table (on p. XXXII) contains syllables which *begin* with the consonants *b, g, d, etc.* and which contain in addition the vowels *a, i* (and *e*), and *u, e. g. ba, bi* (and *be*), *bu; ga, gi, gu; da, di, du*. The right half of the table on the opposite page contains a similar arrangement of the syllables which *end* with the various consonants, *e. g. ab, ib, ub; ag, ig, ug; ad, id, ud*. The list may be considerably simpli-

1. In addition to the signs for the vowels there given the signs for the diphthongs should be here noted,  *ai* and  *ia*.

contracted &
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List of
 simple syl-
 lables ar-
 ranged al-
 phabetic-
 ally.

Initial consonant	A		I		U	
	Sign	Value	Sign	Value	Sign	Value
𐌲	𐌲	a	𐌲 𐌲	i e	𐌲 } 𐌲 } 𐌲 } 𐌲 }	u
𐌲, B	𐌲	ba	𐌲, bi; 𐌲, be		𐌲	bu
𐌲, G	𐌲	ga	𐌲 x	gi	𐌲	gu
𐌲, D	𐌲	da	𐌲	di	𐌲	du
𐌲, Z	𐌲	za	𐌲 x	zi	𐌲	zu (zā)
𐌲, H	𐌲	ha	𐌲	hi	𐌲	hu
𐌲, T	𐌲	ta	𐌲, 𐌲 𐌲	ti te	𐌲	(tu)
𐌲, K	𐌲	ka	𐌲	ki	𐌲	ku
𐌲, L	𐌲	(la)	𐌲	li	𐌲	lu
𐌲, M	𐌲	ma	𐌲, mi; 𐌲, me		𐌲	mu
𐌲, N	𐌲	na	𐌲 𐌲	ni ne	𐌲	nu
𐌲, S	𐌲	sa	𐌲 𐌲	si se	𐌲	su
𐌲, P	𐌲	pa	𐌲	pi	𐌲, 𐌲	pu
𐌲, Š	𐌲	ša	𐌲	ši	𐌲	šu
𐌲, K̄	𐌲	ka	𐌲	ki	𐌲	ku
𐌲, R	𐌲	ra	𐌲	ri	𐌲	ru
𐌲, Š̄	𐌲 } 𐌲 }	ša	𐌲 𐌲	ši še	𐌲 }	šu
𐌲, T̄	𐌲	ta	𐌲, ti; 𐌲, te		𐌲	tu

11

A		I		U		Final consonant
Sign	Value	Sign	Value	Sign	Value	
	ab		ib		ub	B, ב
	ag		ig		ug	G, ג
	ad		id		ud	D, ד
	az		iz		uz	Z, ז
	ah		ih		uh	H, ה
	at		it		ut	T, ט
	ak		ik		uk	K, כ
	al		il		ul	L, ל
	am		im		um	M, מ
	an		in		un	N, נ
	as		is		us	S, ס
	ap		ip		up	P, פ
	as		is		us	S, ש
	ak		ik		uk	K, ק
	ar		ir		ur	R, ר
	as		is		us	S, ש
	at		it		ut	T, ת









List of simple syllables arranged alphabetically.





fied by observing that the signs for *ab*, *ib*, *ub* are also employed for *ap*, *ip* and *up* respectively; that the signs for *ag*, *ig*, *ug* are also employed for *ak*, *ik*, *uk* and *ak*, *ik*, *uk*; that the signs for *ad*, *id*, *ud* are also employed for *at*, *it*, *ut* and *at*, *it*, *ut*; and that the signs for *az*, *iz*, *uz* are also employed for *as*, *is*, *us* and *as*, *is*, *us*. The student should familiarize himself with the forms of the characters until he can write out the list of signs by heart.













In addition to simple syllables many signs in Assyrian represent what have been called **compound syllables**, that is to say, sounds consisting of a vowel between two consonants, such as *lil*, *kun*, *mar*. The word 𐎶𐎵𐎠 𐎶𐎵 , *lud-lul*, "let me bow down", for instance is written in compound syllables. Both simple and compound syllables are employed in the following words:—
 𐎶𐎵𐎠 𐎶𐎵 , *aš-kun*, "I appointed"; 𐎶𐎵𐎠 𐎶𐎵 , *lil-ma-da*, "let him learn"; 𐎶𐎵𐎠 𐎶𐎵 , *in-na-bit*, "he fled"; 𐎶𐎵𐎠 𐎶𐎵 , *dan-nu*, "strong"; 𐎶𐎵𐎠 𐎶𐎵 , *har-ra-nu*, "road"; 𐎶𐎵𐎠 𐎶𐎵 , *man-da-at-tu*, "tribute".

This syllabic method of writing was not well adapted for accurately marking the difference between the long and the short vowels, or for distinguishing between single and doubled consonants. In the case of open syllables there are however two ways in which it is possible to indicate that the vowel is long:—

- (1) One method is to write after the syllable the sign for the vowel which it contains; thus to indicate the *a* of the syllable *nā* is long (*i. e.* *nā*, not *na*) it may be written 𐎶𐎵 𐎶𐎵 , *na-a*, *e. g.* *nāru* "river" is generally written 𐎶𐎵 𐎶𐎵 𐎶𐎵 , *na-a-ru*. Similarly *lā*, "not", can be written 𐎶𐎵 𐎶𐎵 , *la-a*; *bēlu*, "lord", can be written 𐎶𐎵 𐎶𐎵 𐎶𐎵 , *be-e-lu*; *nīru*, "yoke", can be written 𐎶𐎵 𐎶𐎵 𐎶𐎵 , *ni-i-ru*; *nūnu*, "fish", can be written 𐎶𐎵 𐎶𐎵 𐎶𐎵 , *nu-u-nu*. It must not be assumed however that the vowel in a simple syllable is short when the corresponding vowel sign is not added, for we find *nāru* written 𐎶𐎵 𐎶𐎵 , *na-ru*; *lā* written 𐎶𐎵 , *la*; *bēlu* written 𐎶𐎵 𐎶𐎵 , *be-lu*; *nīru* written 𐎶𐎵 𐎶𐎵 , *ni-ru*;

nūnu written , *nu-nu*. (2) The other method of indicating the length of a vowel is to double the following consonant, e. g. *rūku* "distant" is written   , *ru-uk-ku*. When a consonantal sound is sharpened in pronunciation and should be doubled in writing it is generally doubled by the Assyrians, e. g. *iššakin*, "he was placed", is written    , *iš-ša-kin*; sometimes, however, the doubled consonant is not indicated in writing.

The Assyrians, however, did not always write in syllables, but often used one sign by itself to represent a complete word. The reason of this will be readily seen when it is remembered that each of the signs was originally a picture representing a complete idea and that the syllabic values of the characters were only subsequently developed. The Assyrians, then, while employing their characters as syllables in writing words phonetically, continued to use many of them in their old sense as pictures or symbols for a whole idea; in other words they used many of their signs as ideograms. The sign , for instance, was used as an ideogram for *abu* "father"; the sign  for *aplu* "son"; the sign  for *ilu* "god"; the sign  for *alu* "city". The following list of some of the common ideograms should be learnt by heart; this can best be done by writing out a few of them at a time.

	Ideogram	Pronunciation	Meaning		Ideogram	Pronunciation	Meaning
†		<i>ilu</i>	god	+		<i>bēltu</i>	lady
		<i>kakkabu</i>	star	+		<i>nišu</i>	people
—		<i>amēlu</i>	man	+		<i>abu</i>	father
—		<i>šarru</i>	king	+		<i>ummu</i>	mother
—		<i>rubū</i>	noble	+		<i>aššatu</i>	wife
+		<i>bēlu</i>	lord	+		<i>aplu</i>	son

List of common ideograms




c*

	Ideogram	Pronunciation	Meaning		Ideogram	Pronunciation	Meaning
List of common ideograms.		<i>ahu</i>	brother			<i>bitu</i>	house, temple
		<i>ardu</i>	slave	+		<i>parakku</i>	shrine
		<i>zeru</i>	seed, descendant	+		<i>babu</i>	gate
		<i>sumu</i>	name	+		<i>duru</i>	wall
		<i>zamru</i>	body			<i>libittu</i>	brick
		<i>inu</i>	eye			<i>abnu</i>	stone
		<i>pu</i>	mouth			<i>isu</i>	wood
		<i>lisanu</i>	tongue	+		<i>salmu</i>	image
		<i>uznu</i>	ear	+		<i>subatu</i>	garment
		<i>katu</i>	hand	+		<i>duppu</i>	tablet
	<i>shepu</i>	foot			<i>patru</i>	dagger	
	<i>idu</i>	side			<i>tahazu</i>	battle	
	<i>libbu</i>	heart			<i>kablu</i>	midst ; battle	
	<i>imnu</i>	right	=		<i>sabu</i>	warrior	
	<i>sumelu</i>	left			<i>sukkallu</i>	messenger	
	<i>siru</i>	flesh	+		<i>harranu</i>	road	
	<i>murshu</i>	sickness			<i>karanu</i>	wine	
	<i>balafu</i>	life			<i>shikaru</i>	strong drink	
	<i>napištu</i>	life, soul	+		<i>isatu</i>	fire	
	<i>kishshatu</i>	host, the world			<i>reshū</i>	beginning	
	<i>kibratu</i>	region, quarter of heaven	+		<i>palu</i>	reign, year of reign	
	<i>saru</i>	wind			<i>arhu</i>	month	
	<i>ishitu</i>	earth			<i>umu</i>	day	
	<i>matu</i>	land			<i>mushu</i>	night	
	<i>alu</i>	city			<i>alpu</i>	ox	
					<i>imeru</i>	ass	

Ideogram	Pronunciation	Meaning	Ideogram	Pronunciation	Meaning
	<i>iššuru</i>	bird		<i>fābu</i>	good
	<i>širu</i>	serpent		<i>limnu</i>	evil
	<i>nūnu</i>	fish		<i>nakāsu</i>	to cut off
	<i>ellu</i>	bright		<i>šarāpu</i>	to burn
	<i>šīru</i>	exalted		<i>bašū</i>	to be
	<i>dannu</i>	mighty		<i>išū</i>	to have
	<i>rabū</i>	great		<i>nadānu</i>	to give
	<i>šihru</i>	small		<i>alāku</i>	to go
	<i>damķu</i>	favourable		<i>šakānu</i>	to set
	<i>nakru</i>	hostile		<i>epēšu</i>	to make

All the ideograms in the above list consist of one sign only. Two or more signs however are sometimes employed together as an ideogram for a word. Thus the signs are employed together as an ideogram for *zunnu* "rain"; for *dimtu* "weeping", for *ekallu* "palace", for *abullu* "city-gate", for *purussū* "decision", for *šullu* "dream", for *eklu* "field", for *apsū* "abyss", for *elū* "high", for *šaptū* "low", for *ešeru* "to be straight, right", etc. It is possible to explain some ideograms of two or more signs as a combination of simple ideograms, e. g. "rain" from "water" and "heaven", i. e. heaven-water = rain; "tears, weeping" from "water" and "eye"; "palace" from "house" and "great"; "city-gate" from "gate" and "great". The existence of ideograms in Assyrian composed of two or more characters is due to the fact that when the Assyrians, or rather the Babylonians, received their signs from the Sumerians, they retained also the Sumerian way of writing certain words; though they wrote the word in Sumerian, however,

they *pronounced* the Assyrian word which corresponded to it in meaning; in fact they regarded these Sumerian words as symbols for their Assyrian equivalents in meaning. A similar use of borrowed words or expressions may be seen in certain symbols employed at the present day, when a reader renders "i. e." by "that is", or "e. g." by "for example". In each of these phrases the Latin original stands in precisely the same relation to its English rendering as the Sumerian word used as an ideogram to its Assyrian equivalent. This fact, though explaining the existence of ideograms, does not help the learner to understand them; he must content himself with remembering that certain signs, or groups of signs, were regarded by the Assyrians as symbols for certain words.

Polyphons. Perhaps the principal reason that the Assyrian method of writing is somewhat complicated is to be sought in the fact that many signs are **polyphons**, in other words they have more than one syllabic value and are used as ideograms for more than one word. Thus , which has the syllabic value *a*, is used as an ideogram for *aplu* "son" and *mū* "water"; the sign  has the syllabic values *ku*, *dur* and *tuš* and is used as an ideogram for *šubātu* "garment" and *ašābu* "to dwell";  has the syllabic values *ud*, *tu*, *tam*, *pir*, *lah*, *his* and is used as an ideogram for *šamšu* "sun", *ūmu* "day" and *pišū* "white". The existence of this polyphony may be explained by supposing that the same sign might be used as an ideogram for synonymous or closely connected words (it being easy to trace, for instance, the connection between "sun", "day" and "white"), and subsequently for words of similar sound; while from the meanings so obtained various syllabic values were developed. To what extent the Assyrian signs are polyphonous, the student may judge for himself by referring to the *List of Signs* at the end of the Introduction.

From the above brief summary of the various methods in which the Assyrians employed their characters it will be ob-

served that a sign may possibly be used in one of three ways: (a) as a syllable in a word written phonetically, or (b) as an ideogram representing a whole word, or (c) as one sign in a group of two or more signs which together form an ideogram for a whole word. It will be obvious that this method of writing would often be ambiguous, and that the Assyrians themselves felt it to be so is proved by the means they took to simplify it. To many words they attached certain signs, which have been called **determinatives**, to indicate the class of thing to which the word belongs. The majority of these determinatives are placed before the words to which they refer; they are never pronounced but are intended to help the reader to understand the word that follows them. In the following list of determinatives examples are added illustrating their use:—

Deter-
minative

𐎠 (the ideogram for *ilu* "god") is placed before the names of deities, *e. g.* 𐎠 𐎠𐎠𐎠, *Marduk*; 𐎠 𐎠, *Šamaš*; 𐎠 𐎠𐎠, *Sin*; 𐎠 𐎠𐎠𐎠 𐎠, *E-a*; 𐎠 𐎠𐎠, *Ram-mānu*; 𐎠 𐎠𐎠, *Nabū*; 𐎠 𐎠, *Aššur*; 𐎠 𐎠𐎠, *Ištar*; 𐎠 𐎠𐎠 𐎠 𐎠𐎠, *Taš-me-tum*; 𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠, *Dam-ki-na*.

Deter-
minative
that pre-
cede the
word.

𐎠 is placed before male proper names, *e. g.* 𐎠 𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠, *Sin-ahēp^l-er-ba*, Sennacherib; 𐎠 𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠, *Tukulti(ti)-apil-E-šar-ra*, Tiglathpileser; 𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠, *Ha-za-ki-a-u*, Hezekiah; 𐎠 𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠, *Hu-um-ri-i*, Omri; 𐎠 𐎠𐎠 𐎠𐎠𐎠 𐎠, *Ia-u-a*, Jehu.

𐎠 is placed before female proper names, *e. g.* 𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠, *As-ta-ar-ta-ni-ik-ku*, Stratonice.

𐎠 (the ideogram for *mātu* "country", and *šadū* "mountain") is placed before the names of countries and mountains, *e. g.* 𐎠 𐎠 𐎠, *Mu-šur*, Egypt; 𐎠 𐎠𐎠 𐎠𐎠, *Ku-usi*, Ethiopia; 𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠𐎠 𐎠, *Pa-la-as-tu*, Philistia;

𐎎𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠 *Lu-ud-di*, Lydia; 𐎎𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠, *Lab-na-na*, Lebanon; 𐎎𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠, *Ha-ma-na*, Mt. Amanus.

𐎎𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠 (the ideogram for *amēlu* “man”) is placed before the names of tribes and professions, e. g. 𐎎𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠, *Kaš-ši-i*, the Kassites; 𐎎𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠, *Ni-ba'-a-li*, the Nabatæans; 𐎎𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠, *Ma-ak-ka-du-na-ai*, the Macedonians; 𐎎𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠, *šaknu*, “governor”; 𐎎𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠, *šangū*, “priest”; 𐎎𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠, *asū*, “physician”; 𐎎𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠, *malahu*, “sailor”.

𐎎𐎠𐎠𐎠 (the ideogram for *alu* “city”) is placed before the names of cities, e. g. 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠, *Ni-nu-a*, Nineveh; 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠, *Ur-sa-li-im-mu*, Jerusalem; 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠, *Is-ka-al-lu-na*, Askelon; 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠, *Gar-ga-miš*, Carchemish.

𐎎𐎠𐎠𐎠 (the ideogram for *nāru* “river”) is placed before the names of rivers, e. g. 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠, *Idiklat* or *Diklat*, the Tigris; 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠, *Purātu*, the Euphrates; 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠, *U-la-a*, the Eulæus.

𐎎𐎠𐎠 (the ideogram for *išu* “wood”) is placed before the names of trees, woods, and wooden objects, e. g. 𐎎𐎠𐎠 𐎎𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠, *burāšu*, “pine”; 𐎎𐎠𐎠 𐎎𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠, *erimu*, “cedar”; 𐎎𐎠𐎠 𐎎𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠, *daltu*, “door”; 𐎎𐎠𐎠 𐎎𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠, *ga-šu-ri*, “beams”.

𐎎𐎠𐎠𐎠 (the ideogram for *šammu* “plant”) is placed before the names of plants, e. g. 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠𐎠, *maštakal*, the *maštakal*-plant; 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠, *ku-un-gu*, the *kungu*-plant.

𐎎𐎠𐎠𐎠 (the ideogram for *abnu* “stone”) is placed before the names of stones, e. g. 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠, *uknū*, “*lapis lazuli*”; 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠 𐎎𐎠𐎠𐎠, *parūtu*, “alabaster”.

𐎠 (the ideogram for *šubātu* "garment") is placed before the names of stuffs and garments, e. g. 𐎠 𐎠𐎠𐎠 𐎠, *luššu*, a ceremonial garment; 𐎠 𐎠, *kitū*, a kind of cloth; 𐎠 𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠, *lu-bul-ti*, "garments".

Determinatives that precede the word.

𐎠𐎠𐎠 (the ideogram for *šipātu* "fleece, wool") is placed before the names of wools and woollen stuffs, e. g. 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠, *ta-kil-tu*, "purple wool"; 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠, *ar-ga-man-nu*, "crimson wool".

𐎠𐎠𐎠 (the ideogram for *karpatu* "vessel") is placed before the names of vessels, e. g. 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠, *a-da-gur*, a vessel for incense.

𐎠𐎠𐎠 (the ideogram for *imēru* "ass") is placed before the names of some of the larger animals, e. g. 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠, *sisū*, "horse"; 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠, *gammalu*, "camel"; 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠, *parū*, "mule"; 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠, *ud-ra-a-ti*, "dromedaries".

𐎠 (the ideogram for *immeru* "lamb, sheep") is placed before words for sheep, e. g. 𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠, *ši-e-ni*, "sheep".

𐎠𐎠𐎠 (the ideogram for *šīru* "flesh") is sometimes placed before parts of the body, e. g. 𐎠𐎠𐎠 𐎠𐎠𐎠, *kišādu*, "neck"; 𐎠𐎠𐎠 𐎠𐎠𐎠, *irtu*, "breast".















𐎠𐎠𐎠 (the ideogram for *arḫu* "month") is placed before the names of the months, e. g. 𐎠𐎠𐎠 𐎠𐎠𐎠 *Nisannu*, Nisan.

𐎠𐎠𐎠 (the ideogram for *kakkabu* "star") is placed before the names of stars and planets, e. g. 𐎠𐎠𐎠 𐎠𐎠𐎠, *Dilbat*, Venus; 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠, *Ḳarradu*, Mars.

A few determinatives follow the words to which they refer :

𐎠 (the ideogram for *ašru* "place") is placed after the names of many towns and districts, even when preceded by the determinatives 𐎠 ("country") or 𐎠𐎠 ("city"), e. g. 𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠, *Bābilu*, Babylon; 𐎠𐎠𐎠 𐎠𐎠 𐎠, *Ninua*, Nineveh; 𐎠𐎠 𐎠𐎠𐎠 𐎠, *Larsam*; 𐎠𐎠 𐎠𐎠𐎠 𐎠, *Larsam*.

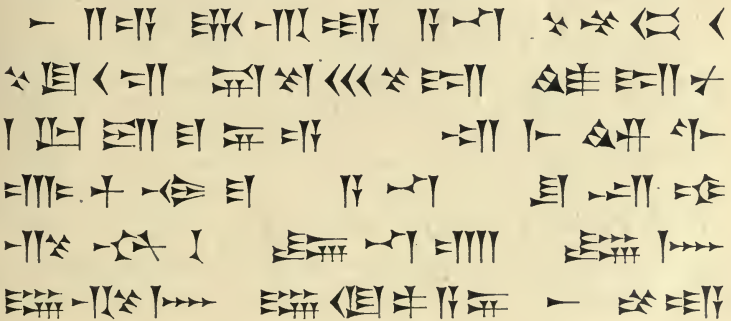
Determinatives that follow the word.

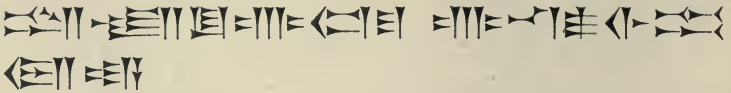
phonetic complement. The sign  is used as an ideogram both for *ilu*, "god" and *šamū* (pl. *šamē*), "heaven"; when the syllable , *e*, is added to the ideogram (*i. e.*  ) it indicates that  in that passage is not to be read as *ilu*, "god", but as *šamē*, "the heavens". The sign  is used as an ideogram for *illi*, "with", *ašru*, "place", and *iršitu* (with the accusative termination, *iršita*) "earth"; when the syllable , *ta*, is added (*i. e.*  ) it indicates that  in that passage is to be read *iršita*. The sign  is used as an ideogram both for the substantive *dumku*, "favour" and for the adjective *damku*, "favourable"; when the sign , *tu*, is added (*i. e.*  ) it indicates that the ideogram is to be read as *damiḫtu*, the feminine singular of the adjective *damku*. In the case of a verb expressed by an ideogram the particular verbal inflection intended by the writer is frequently indicated by means of the phonetic complement.

Phonetic complements.


We have now seen how words in Assyrian could be either written out phonetically in syllables or expressed by ideograms and how this rather complicated system of writing was simplified by the use of additional signs as determinatives and phonetic complements,—the former indicating the general character of words, the latter furnishing clues to their actual readings. We will now take a passage from an Assyrian text and see how the signs are there employed. The following is an extract from a historical inscription.








Analysis of extract from an Assyrian text.


























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




The first point the reader will observe is that the signs run on and are not clearly divided into words, though a line in the inscriptions always ends with a complete word. It is true that some scribes, especially in writing religious or poetical compositions, leave a clear space between each word, and when special attention is to be called to the division of two words the sign  is placed between them. As a general rule however the signs run on without clear division and the correct division of words is one of the first difficulties to be overcome by the beginner. We will now break the passage up into words indicating under each sign the way it is to be read and its meaning.

						
<i>ina</i>	<i>šanē(e)</i>	<i>gir - ri - ia</i>	<i>a - na</i>	<i>mātu</i>	<i>Mu-šur</i>	<i>u</i>
In	second	my expedition	to	Egypt	and	

						
<i>mātu</i>	<i>Ku-u - si</i>	<i>uš - te - eš - še - ra</i>			<i>har - ra - nu</i>	
Ethiopia		I directed			the way.	

						
<i>m</i>	<i>Ur - da - ma - ni - e</i>			<i>alu</i>	<i>Me - im - pi</i>	
	Urdamanē			Memphis		

						
<i>u - maš - šir - ma</i>		<i>a - na</i>		<i>šu - zu - ub</i>		
abandoned	and	to		save		

						
<i>napištim</i>	<i>(tim) - šu</i>	<i>in - na - bit</i>			<i>šarrāni</i> ^{Pl}	
his life		he fled.			The kings	

The reader need not delay over the list here given, for throughout the texts in the main body of the book those phonetic changes that might prove puzzling are explained in foot-notes; the following list of the principal phonetic changes among the consonants¹ is given for reference only:—

I. *b* at the end of a verb followed by the copula *ma* is frequently assimilated to the *m*, e. g. *ērub*, “he entered”, followed by the copula *ma*, is often written *ērumma*.

II. *d* immediately followed by *t* or *š* is assimilated to the *t* or *š*, e. g. *ḫardu*, “strong”, fem. *ḫariltu* (for *ḫaridtu*); *edēšu*, “to be new”, *eššu* (for *edšu*, “new”).

III. *m* is frequently changed to *n* before *d*, *t*, *s*, *š*, and *k*, e. g. *mundaḫšē* (for *mumdaḫšē*), “warriors”, the Itteal, Part. plur. from *maḫāšu*, “to smite”; *ḫanṭu* (for *ḫamṭu*), “swift”; *nakantu* (for *nakamtu*), “treasure”; *unṣu* (for *umṣu*), “hunger”; *ḫanšu* (for *ḫamšu*), “fifth”; *dunḫu* (for *dumḫu*), “favour”; before *š* the *n* that has taken the place of *m* is sometimes assimilated to the *š*, e. g. *ḫanšu*, “fifth” is sometimes written *ḫaššu*.

IV. *n* immediately followed by a consonant is frequently assimilated, e. g. *libittu* (for *libintu*), “brick”; this assimilation of *n* is invariable in the Nifal and Ittafal of the verb, and generally takes place throughout verbs of which the first radical is *n* (see below, VERBS).

V. *š* of the pronominal suffixes (see below, p. XLIX), when immediately preceded by a dental or sibilant,² becomes *s*, e. g. *māt-su* (for *māt-šu*), “his land”. A further change generally takes place, for the preceding dental is frequently assimilated to the *s*, and the preceding sibilant is always

1. Of the phonetic changes that take place among the vowels in Assyrian it may here be noted that after a preceding *i* or *e* the *a* of the feminine termination, sing. and plur., tends to become *e* (see below, p. LVII f.).

2. The consonants *d*, *t*, and *n* are “dentals”, *ṣ*, *s*, *š*, and *š* are “sibilants”.

assimilated; the *s*, which has taken the place of the dental Principal phonetic changes among the consonants in Assyrian.

or sibilant, is then dropped, e. g. *ḳātu*, “hand”, *ḳa-su* (for *ḳās-su = ḳāt-su = kāt-šu*), “his hand”; *dannatu*, “foundation”, *dan-na-su* (for *dannas-su = dannat-su = dannat-šu*), “its foundation”; *lirhiṣ*, “may he overwhelm”, *li-ir-ḥi-su* (for *lirhiṣ-su = lirhiṣ-su = lirhiṣ-šu*), “may he overwhelm him”.

VI. *t* in the Iftéal and Iftaal of the verb (see below, VERBS) undergoes the following changes:—

- (a) when it follows *z*, *s*, or *ṣ* it is assimilated, e. g. *issahur* (for *istahur*), Iftéal, Pret. from *saḥāru*, “to turn”; *uṣṣabbil* (for *uṣtabbil*), Iftaal, Pret. from *ṣabātu*, “to take”.
- (b) when it follows *g* it becomes *d*, e. g. *igdamar* (for *igtamar*), Iftéal, Pret. and Pres., from *gamāru* “to complete”; *ugdaššar* (for *ugtaššar*), Iftaal, Pres. from *gašāru*, “to strengthen”.
- (c) when it follows *m* or *n* it may become *d*, e. g. *imdahiṣ* (for *imtaḥiṣ*), Iftéal, Pret. from *mahāṣu*, “to smite”; *umdaššir* (for *umtaššir*), “he let loose”, Iftaal, Pret. from [*mašāru*].
- (d) when it follows *ḳ* it may become *t*, e. g. *iḳterib* (for *iḳterib*), Iftéal, Pret. from *ḳarābu*, “to approach”.

VII. A sibilant which immediately precedes a dental is frequently changed to *l*, e. g. *rapšu*, “broad”, fem. sing. *rapaltu* (for *rapaštu*); *ultēli* (for *uštēli*), Ishtafal, Pret. from *elū*, “to be high”. Similarly, when two sibilants come together, the former frequently becomes *l*, e. g. *ilsi* (for *išsi*), Ḳal, Pret. from *šasū*, “to speak”. The combination *št*, instead of changing to *lt*, sometimes becomes *ss* or *s*, e. g. *issapar*, *isapra* (for *ištapar*, *illapra*), Iftéal, Pret. from *šapāru*, “to send”.

VIII. In place of doubling a consonant, *m* or *n* is sometimes added after the preceding vowel, e. g. *inamdin* for *inaddin* = *inādin* (see below, VERBS), Ḳal, Pres. from *nadānu*, “to give”; *ittananmar* for *ittanammar* = *ittanámar* (see below, VERBS), Ittanafal, Pres. from *amāru*, “to see”.

Pronominal suffixes attached to verbs.

The pronominal suffixes attached to verbs are:—

Sing. I.	<i>anni, inni, ni</i>	Plur. I.	<i>annāši</i>
„ 2 m.	<i>ka, akka</i>	„ 2 m.	<i>kunūši</i>
„ 2 f.	<i>ki, akki</i>	„ 2 f.	<i>kināši</i>
„ 3 m.	<i>šu, š, aššu</i>	„ 3 m.	<i>šunu, šunūti</i>
„ 3 f.	<i>ši, š, ašši</i>	„ 3 f.	<i>šina, šināti</i>

The following examples illustrate their use:—

𐎠𐎹𐎠𐎢𐎽𐎢𐏁, *li-bi-ban-ni*, “may he purify me”; 𐎠𐎢𐏁𐎠𐎢𐏁𐎠𐎢𐏁, *u-ša-ki-lu-in-ni*, “they made me eat”; 𐎠𐎢𐏁𐎠𐎢𐏁𐎠𐎢𐏁, *id-din-u-ni*, “they gave to me”; 𐎠𐎢𐏁𐎠𐎢𐏁𐎠𐎢𐏁, *as-lur-ka*, “I have turned to thee”; 𐎠𐎢𐏁𐎠𐎢𐏁𐎠𐎢𐏁, *a-da-nak-ka*, “I shall give to thee”; 𐎠𐎢𐏁𐎠𐎢𐏁𐎠𐎢𐏁, *al-si-ki*, “I have cried to thee”; 𐎠𐎢𐏁𐎠𐎢𐏁𐎠𐎢𐏁, *u-ba'-ak-ki*, “I have sought thee”; 𐎠𐎢𐏁𐎠𐎢𐏁𐎠𐎢𐏁, *id-di-nu-šu*, “they gave him”; 𐎠𐎢𐏁𐎠𐎢𐏁𐎠𐎢𐏁, *u-še-ri-ba-aš*, “he brought him in”; 𐎠𐎢𐏁𐎠𐎢𐏁𐎠𐎢𐏁, *u-še-ši-ba-aš-šu*, “he made him sit”; 𐎠𐎢𐏁𐎠𐎢𐏁𐎠𐎢𐏁, *lik-kil-me-ši*, “let him look upon her”; 𐎠𐎢𐏁𐎠𐎢𐏁𐎠𐎢𐏁, *uš-mal-liš*, “I filled it (f.)”; 𐎠𐎢𐏁𐎠𐎢𐏁𐎠𐎢𐏁, *i-kar-ra-ban-na-ši*, “he blessed us”; 𐎠𐎢𐏁𐎠𐎢𐏁𐎠𐎢𐏁, *at-ta-din-ku-nu-ši*, “I have handed you over”; 𐎠𐎢𐏁𐎠𐎢𐏁𐎠𐎢𐏁, *aš-ku-na-šu-nu*, “I placed upon them”; 𐎠𐎢𐏁𐎠𐎢𐏁𐎠𐎢𐏁, *ku-mi-šu-nu-ti*, “burn them”; 𐎠𐎢𐏁𐎠𐎢𐏁𐎠𐎢𐏁, *la tap-pa-li-ši-na-a-ti*, “do not answer them”.

Reflexive pronoun.

The reflexive pronoun does not exist in Assyrian but is expressed by the substantive *ramānu* “self” in combination with the pronominal suffixes which are attached to nouns, *e. g.*

𐎠𐎢𐏁𐎠𐎢𐏁𐎠𐎢𐏁, *ra-ma-ni-a*, “myself”; 𐎠𐎢𐏁𐎠𐎢𐏁𐎠𐎢𐏁, *ra-ma-nu-uš*, “himself”; 𐎠𐎢𐏁𐎠𐎢𐏁𐎠𐎢𐏁, *ra-ma-ni-šu-nu*, “themselves”.

Demonstrative pronouns.

The demonstrative pronouns are:—

(a) *šuatū* “that”

Sing., m. *šuatū, šātu*

„ f. *šiatī*

Plur., m. *šuatunu, šātunu*
 „ f. *šuatina, šātina*

Demonstrative pronouns.

For these the following forms are sometimes used:—

Sing. m. *šū*; f. *šī*

Plur. m. *šunu, šunūti*; f. *šināli, šinātina*

The following examples illustrate their use:—

𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, *alu šu-a-tu*, “that city”; 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, *aš-ra ša-a-tu u-pi-ḫi-ir*, “that place I strengthened”; 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, *ina šatti-ma šī-a-ti*, “in that same year”; 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, *na-gi-i šu-a-tu-nu*, “those districts”; 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, *šarrāni^{pl} ša-a-tu-nu*, “those kings”; 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, *mātāti^{pl} šu-a-ti-na*, “those lands”; 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, *ekallāti ša-ti-na*, “those palaces”; 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, *parakku šu-u*, “that shrine”; 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, *ekallum(lum) šī-i*, “that palace”; 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, *mu-ra-ni šu-nu*, “those young lions”; 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, *šābē^{pl} šu-nu-ti*, “those people”; 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, *bābāni šī-na-a-ti*, “those gates”; 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, *ir-ri-ti šī-na-ti-na*, “those curses”.

(b) *annū*, “this”

Sing., m. *annū* (Nom.); *annī* (Gen.); *annā* (Acc.)


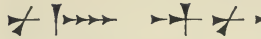
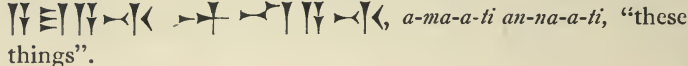
„ f. *annūtu* (Nom.); *annīti* (Gen.); *annīta* (Acc.)

Plur., m. *annūti*

„ f. *annāti*

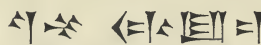
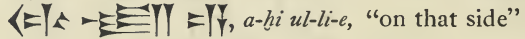
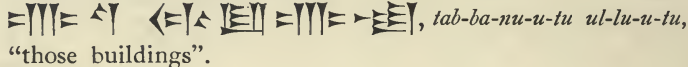
The following examples illustrate their use:—

𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, *šiptu an-nu-u*, “this incantation”; 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, *ina u-mi an-ni-i*, “at this time”; 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, *ul-tu an-na-a e-lap-pu-šu*, “after I had done this”; 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, *e-gir-tu an-ni-tu*, “this letter”; 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, *e-li šutti an-ni-ti*, “because of this dream”; 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁 𐎠𐎢𐏁, *ir-ri-ti šī-na-ti-na*, “those curses”.

, *an-ni-ta ina še-me-ša*, "when she heard this";
, *ṣalmāni^{pl} an-nu-ti*, "these images";
, *a-ma-a-ti an-na-a-ti*, "these things".

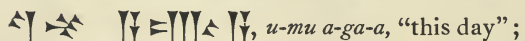
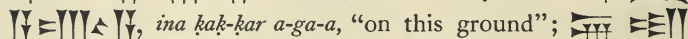
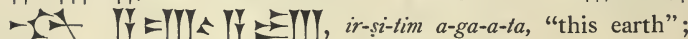
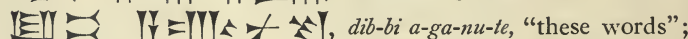
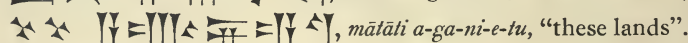
(c) *ullū*, "that"Sing. *ullū* (Nóm.); *ullī* (Gen.)Plur. *ullūti*

The following examples illustrate their use:—

, *ud-mu ul-lu-u*, "that race"; , *a-ḫi ul-li-e*, "on that side"; , *tab-ba-nu-u-tu ul-lu-u-tu*, "those buildings".

(d) *agā*, "this"The form *agā* is used for all numbers, genders and cases; the following forms also occur:—Sing., f. *agāta*Plur., m. *aganmūtu*,, f. *aganēti*




The following examples illustrate their use:—

, *u-mu a-ga-a*, "this day"; , *ina kaḫ-ḫar a-ga-a*, "on this ground"; , *ir-ši-tim a-ga-a-ta*, "this earth";
, *dib-bi a-ga-nu-te*, "these words";
, *māṭāti a-ga-ni-e-tu*, "these lands".

The relative pronoun.

The relative pronoun is:—

ša "who, which"

The relative pronoun *ša* is always written  or  and is used for all numbers, genders and cases. When the relative *ša* has the force of a genitive and would be translated in English by "whose", the substantive in the relative clause takes the corresponding pronominal suffix, e. g. .

𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, *ša la im-muḥ-
 ha-ru ḫa-bal-šu*, “whose (m.) onslaught is unequalled”; 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, *šarru rabū ša ilu Bēl u ilu Nabū ir-a-mu pa-la-a-šu*,
 “a mighty king whose reign Bel and Nabū love”; 𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
be-el-tum ša par-šu-ša šu-tu-ru, “a lady whose command is
 mighty”; 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, *um-ma-ni-šu ša la
 u-ta-ad-du-u ni-ba-šu-un*, “his troops whose number is not to
 be known”. Similarly, when *ša* has the force of an accusative
 or dative, the governing verb in the relative clause generally
 takes the pronominal suffix, while a preposition invariably
 does so, e. g. 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵, *ša ḫattu ellitu(tu) na-ad-na-ta-šu*, “to whom is given a
 shining sceptre”; 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
ša ilu-šu itti-šu zin-u-u, “(a man) with whom his god is angry”.

NOUNS.

In Assyrian, as in Hebrew and the other Semitic dialects, roots Roots.
 or stem-words consist of two, three and four consonants; of these,
 trilateral roots, or roots of three consonants are by far the most
 common. A root contains in itself a meaning or idea from which
 are formed both the verb and the noun (substantive and ad-
 jective); the root in fact may be compared to a skeleton, which
 when clothed with different vowels and sometimes with addi-
 tional consonants gives expression to the various nominal and
 verbal forms of its inherent meaning or idea. The trilateral root
 NMR, for instance, contains the inherent idea of brightness or be-
 ing bright, and forms the skeleton or base of the verb *namāru*
 “to be bright”, of the adjective *namru* “bright”, and of the sub-
 stantives *namirtu* and *namurtu* “brightness”.

In examining an Assyrian word, therefore, the student's first duty is to identify the root from which it is derived.¹ In the case of nouns he will find little difficulty in doing this after he has grasped the principal forms which they assume. These may be briefly described under the following five divisions:—

I. Many nouns are formed merely by the internal addition of vowels to the root. As the nouns so formed begin with the first letter of the root and do not contain other consonants, their roots are easily recognised, *e. g.*

+ *šaknu* "governor", from *šakānu* "to set, appoint".

zikru "name", „ *zakāru* "to name".

+ *šulmu* "peace", „ *šalāmu* "to be complete, prosperous".

nakaru "hostile", „ *nakāru* "to be different, hostile".

zaḫīpu "post", „ *zaḫāpu* "to set up, erect".

lubūšu "garment", „ *labāšu* "to cloth oneself".

Many nouns in addition to their internal vowels take also the feminine terminations *atu*, *itu*, or *tu* (see below, p. LVI f.), *e. g.*

+ *niširtu* "treasure", from *našāru* "to watch, guard".

+ *puluḫtu* "fear", „ *palāḫu* "to fear".

II. In some nouns the second or the third letter of the root is doubled, *e. g.*

¹ In most Assyrian dictionaries the words are arranged as far as possible under their respective roots and not necessarily according to the consonants or vowels with which they happen to begin. As Assyrian possesses no alphabet it is impossible to cite in cuneiform a root composed only of consonants. A common expedient therefore is to use Hebrew characters in citing Assyrian roots, as the Hebrew alphabet contains consonants which correspond to the consonantal sounds in Assyrian (see above p. XXVI). As however the consonants in themselves are incapable of being pronounced the Infinitive of the verb is frequently cited as the root. Thus the root NMR may be cited (1) in Hebrew characters as the root נמר, or (2) in transliteration as *namāru*. Here and in the Vocabulary the latter plan has been adopted.

- | | |
|---|------------------|
| <p>+ <i>kaššapu</i> “magician”, from [<i>kašāpu</i>] “to bewitch”.
 <i>pilaḱḱu</i> “axe”, ,, [<i>palāḱu</i>] “to strike, slay”.</p> | } Nominal forms. |
|---|------------------|

III. Some nouns are formed by the addition of prefixes. The roots of these nouns are less easy to identify than those of the nouns in sections I and II, as they do not begin with the first letter of the root. The prefix may take the form of

(a) a vowel, e. g., *ikribu* “prayer”, from *karābu* “to bless, to pay homage to”.

(b) *m* (or *n*, when the root contains a labial, i. e. *b, m* or *p*), e. g.

- | | |
|--|--|
| <p>+ <i>maškanu</i> “place”,
 <i>mā laku</i> “way”,
 <i>mīšaru</i> “righteousness”,
 + <i>narkabtu</i> “chariot”,
 <i>narāmu</i> “love”,
 <i>naphāru</i> “totality”,</p> | <p>from <i>šakānu</i> “to set”.
 ,, <i>alāku</i> “to go”.
 ,, [<i>ešēru</i>] “to be straight”.
 ,, <i>rakābu</i> “to ride”.
 ,, <i>rāmu</i> “to love”.
 ,, <i>paḥāru</i> “to collect”.</p> |
|--|--|

(c) *š*, e. g. *šaḥluḱtu* “destruction”, from *ḥalāḱu* “to be destroyed”; *šurbū* “great”, from *rabū* “to be great”.

(d) *t*, e. g. *tāmḥaru* “fight”, from *maḥāru* “to oppose”; *tāniḥu* “sighing”, from [*anāḥu*] “to sigh”.

IV. In a few nouns a *t* is inserted after the first letter of the root, e. g.

- | | |
|--|--|
| <p>+ <i>gitmālu</i> “perfect”,
 <i>ritpāšu</i> “wide”,</p> | <p>from <i>gamālu</i> “to complete”.
 ,, <i>rapāšu</i> “to be wide”.</p> |
|--|--|

V. Some nouns are provided with special terminations, of which the principal are

- (a) the termination *ānu*, e. g. *kurbānu* “offering”, from *karābu* “to pay homage to”.
- (b) the termination *ū*, e. g. *arkū* “future”, from [*arāku*] “to be behind”; *maḥrū* “former”, from *maḥāru* “to oppose, to be opposite”.

- (c) the termination ūtu, by which abstracts are formed from a few concrete nouns, e. g. bēlūtu "lordship", from bēlu "lord"; ilūtu "divinity", from ilu "god"; šarrūtu "royalty", from šarru "king".

A few nouns, derived from stems the first radical of which is weak,¹ have dropped the initial vowel and begin with the second radical, e. g. biltu "tribute", from abālu "to bring"; lidu and littu "child", from alādu "to bear"; simtu "adornment", from asāmu "to be adorned"; šubtu "dwelling", from ašābu "to dwell".

Genders. Assyrian possesses two genders masculine and feminine. The majority of substantives are either masculine or feminine, but some are of common gender. The feminine of adjectives and of some masculine substantives is formed by the addition of atu or of the shortened form tu to the nominal stem, e. g.

Formation
of the
feminine.

	<u>šarru</u> "king",	<u>šarratu</u> "queen".
	<u>malku</u> "prince",	<u>malkatu</u> "princess".
	<u>ardu</u> "slave",	<u>ardatu</u> "handmaid".
	<u>kalbu</u> "dog",	<u>kalbatu</u> "bitch".
	<u>māru</u> "son",	<u>mārtu</u> "daughter".
	<u>bukru</u> "first-born" (m.),	<u>bukurtu</u> "first-born" (f.).
—	<u>rubū</u> "great",	fem. <u>rubātu</u> .
—	<u>dannu</u> "strong",	„ <u>dannatu</u> .
—	<u>nakru</u> "hostile",	„ <u>nakirtu</u> .
—	<u>gamru</u> "whole",	„ <u>gamirtu</u> .
—	<u>damķu</u> "favourable",	„ <u>damiķtu</u> .
—	<u>kabtu</u> "heavy",	„ <u>kabittu</u> .
—	<u>rapšu</u> "broad",	„ <u>rapaštu</u> .
—	<u>arķu</u> "green",	„ <u>aruktu</u> .

1. The stems, from which these nouns are derived, begin in other Semitic languages with the consonant ʔ; this consonant is only represented in the corresponding Assyrian words by a vowel (see above, p. XXVII f.).

In Assyrian, the feminine may end in atu, tu or utu.
 preceding e. or i. makes the ending atu: itu e. g. ellu = ellatu
 Some nouns have ending utu without e or i preceding.
 " " " " utu.

- *ṭabu* "good", fem. *ṭabtu*.
- *rūḫu* "distant", ,, *rūḫtu*.

After a preceding *i* or *e*, the *a* in the feminine termination *atu*, generally becomes *i*, e. g.

- *ellu* "bright", fem. *ellitu*.
- *ṣiḫru* "small", ,, *ṣiḫritu* and *ṣiḫirtu*.
- *zinū* "angry", ,, *zinītu*.
- *rīmīnū*, *rīmīnū* "merciful", fem. *rīmīnītu*.
- *elū* "high", fem. *elītu*.

After e. o. i
atu = itū.

Some adjectives form their feminine in *ītu* though not preceded by *i* or *e*, e. g.

- *rabū* "great", fem. *rabītu*. *rubū - rubālu*
- *nadū* "fallen", ,, *nadītu*.
- *dārū* "lasting", ,, *dārītu*.

A few adjectives form their feminine in *ūtu*, e. g.

- *šurbū* "great", fem. *šurbūtu*.
- *šaḫū* "high", ,, *šaḫūtu*.

The plural of nouns in Assyrian is formed by the addition of various terminations to the nominal stem. Substantives in the plural take the following terminations:—

The Plural (1) of substantives.














- (a) *ē*, e. g. *šamū* "heaven", plur. *šamē*.
- *mū* "water", ,, *mē*.
- *malku* "prince", ,, *malkē*.
- *nišū* "people", ,, *nišē*.

N. B. The interchange of the vowels *e* and *i* already referred to (see above p. XXVI) is especially frequent in this form of the plural, e. g. the plural of *malku* may be written $\overline{\text{𐎠𐎵}}$ $\langle \overline{\text{𐎠𐎵}} \rangle$, *mal-ki*, that of *nišū*, $\overline{\text{𐎠𐎶}}$ $\langle \overline{\text{𐎠𐎶}} \rangle$, *ni-ši*.


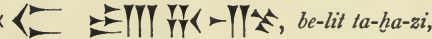
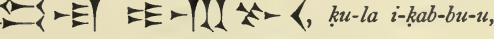


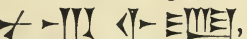
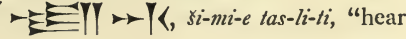
- (b) *āni*, e. g. *ilu* "god", plur. *ilāni*.
- *huršū* "mountain", ,, *huršāni*.
- *ardu* "slave", ,, *ardāni*.

šurubū - šurubū
- - - *āni - ilu - ilāni*




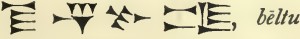
Scanned by Microsoft®
ēti (when e is preceded) - udu - udu
ēti (eye) - ina

The adjective generally follows the substantive to which it refers, *e. g.*    , *šarru dan-nu*, "mighty king";    , *ilāni* *pl* *rabūti* *pl*, "the great gods"; , *u-me ru-ku-ti*, "distant days". When special emphasis is to be laid upon the adjective it is placed before the substantive, *e. g.*    , *da-li-ih-tu māt-su*, "his disordered land".

Position of the adjective.

Substantives and adjectives in the singular end in one of the three vowels *u*, *i* and *a*, which as a general rule may be regarded as marking the nominative, the genitive and the accusative case respectively, *e. g.* , *šu-mu-ki ši-i-ru*, "thy name is exalted"; , *be-lit ta-ḥa-zi*, "lady of battle"; , *ḫu-la i-ḫab-bu-u*, "a cry they utter". To this rule, however, exceptions constantly occur, the case endings being often employed indiscriminately, *e. g.* , *lib-ba-ki li-nu-ḥa*, "may thy heart have rest"; , *nu-u-ru ul im-ma-ru*, "the light they do not behold". The termination *i* in substantives in the nominative or accusative is frequently not the case-ending but the suffix of the first person singular, *e. g.* , *nu-ri lim-mir*, "may my light shine"; , *ši-mi-e tas-li-ti*, "hear my prayer".

Case-endings.

To substantives and adjectives the particle *ma*, or its shortened form *m*, is frequently appended. Whatever may have been the original use of this mimation, as it is termed, it has been so far weakened that its omission or insertion in no way alters the meaning of a word, nor does it affect in any way its definite or indefinite signification, *e. g.* , *be-lu*, and , *be-lum*, both mean "a lord" or "the lord"; , *bēltu šur-bu-tu*, and , *bēltu šur-bu-tum*, both mean "a mighty lady" or "the mighty lady";

Mimation.


𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠, *ina ir-ši-ti*, and 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠, *ina ir-ši-tim*, both mean “on earth” or “on the earth”.

The Construct state.

When a noun stands by itself, it is said to be in the **absolute state**. When a substantive in the genitive is joined to it, it is said to be in the **construct state**. In consequence of the close connection of two nouns so joined they are pronounced together and there is a tendency to lighten and shorten the first of the two. A noun in the construct state, therefore, (1.) generally drops the mimation, and, if it is a singular noun in the nominative or accusative, it also generally drops the case ending (in some words a short vowel of the stem has already dropped out before the case-ending and this in the construct reappears, *e. g. zikru*, “name”, in the construct becomes *zikir*); (2.) if the noun is in the genitive, however, the *i* of the genitive does not disappear; (3.) in the case of a plural noun the plural terminations *āni*, *āti*, *ēti* and *ūti* may become respectively *ān*, *āt*, *ēt* and *ūt*. The following examples will illustrate the above rules: 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠, *nap-ḥar ma-a-ti*, “the whole of the land”; 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠, *ši-it ilu Šamši(ši)*, “sun-rise”; 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠, *zi-kir māti-šu-un*, “the name of their land”; 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠, *bu-kur ilu A-nim*, “the first-born of Anu”; 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠, *i-lat i-la-a-ti*, “goddess of goddesses”; 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠, *a-na zik-ri šu-mi-ša*, “at the mention of his name”; 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠, *i-na tukult(hi) ilāni^{pl} rabūti^{pl}*, “with the help of the great gods”; 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠, *ša-na-at nu-uh-še*, “years of plenty”. These rules, however, are occasionally broken, *e. g.* 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠, *be-lum a-ba-ri u dun-ni*, “lord of power and might”.

Apposition.

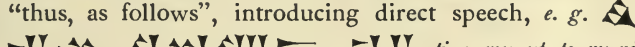
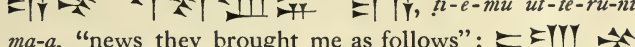
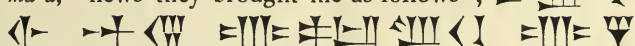
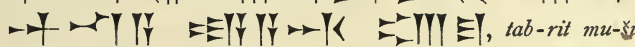
When two substantives are in apposition it is not essential that they should agree in number, a substantive in the singular frequently standing in apposition to one in the plural, *e. g.* 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠 𐎠𐎢𐏁𐎠, *alāni^{pl} bīt šarru-ti*, “cities, royal

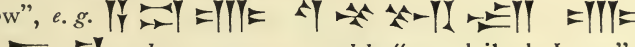
dwellings" (*i. e.* "royal cities"). The same rule applies to participial expressions which may be in the singular though in apposition to substantives in the plural, *e. g.* , *šarrāni^{pl} a-lik maḥ-ri-ia*, "the kings, who went before me" (*i. e.* "my predecessors").


ADVERBS.

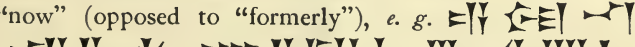
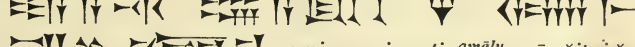
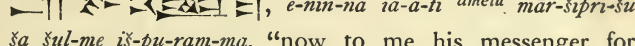
The following are the principal adverbs in Assyrian; the examples appended illustrate their use:—

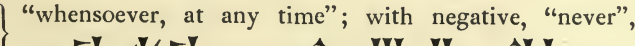
ki'am "so, thus", *e. g.* , *ki-a-am paṣṣē^{pl}-ša*, "so are her commands"; , "*Da-ri-ia-muš šarru ki-a-am i-kaḥ-bi*, "thus saith Darius the king".

mā umma } "thus, as follows", introducing direct speech, *e. g.* , *ti-e-mu ut-te-ru-ni ma-a*, "news they brought me as follows"; 


tab-rit mu-š-ilu Ištar u-šab-ru-u-šu u-ša-an-na-a ia-a-ti um-ma, "a vision of the night Ištar caused him to see, (and) he related (it) to me as follows".

adū "now", *e. g.* , *a-du-u u-mu-us-su u-sal-la*, "now daily do I pray".

umā "now", *e. g.* , *u-ma-a māṭ-su ni-ḥa-at*, "now is his land at rest".

eninna "now" (opposed to "formerly"), *e. g.* 


e-nin-na ia-a-ti amētu mār-šipri-šu ša šul-me iš-pu-ram-ma, "now to me his messenger for greeting he sent".

mašma } "whensoever, at any time"; with negative, "never",
mašma } *e. g.* , *ma-*

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢 𐎠𐎡𐎢, *ana mar-ši e la-aṭ-ḥi*, "to the sick man do not draw near".

lū "verily", is sometimes placed before verbs (3rd pers. masc. sing. and plur., and 1st pers. sing. and plur., of the Preterite); it was no doubt, originally employed to emphasize the verb, but in use it has been so weakened that its insertion or omission does not affect the sense, *e. g.* 𐎠𐎡𐎢 𐎠𐎡𐎢, *al-lik*, and 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢, *lu-u al-lik*, both mean simply "I went". When the verb begins with the vowel *u* (as in the Piel, Iftaal, *etc.*) *lū* may combine with it to form a single word, *e. g.* 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢, *a-šar-šu-nu lu-maš-še-ru* (for *lū umašširū*), "their place they deserted".

Adverb of emphasis; precative and cohortative particles.

lū as a precative particle is employed with the Preterite and the Permansive to express a wish (see below, VERBS).

ī "come!", cohortative particle, is employed with the 1st pers. plur. of the Preterite, *e. g.* 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢, *i ni-pu-uš ša-aš-ma*, "Come! let us join battle!"; 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢, *al-ka-nim-ma i ni-riḏ-ma šir rīmi an-ni-e i ni-ku-la ni-nu*, "come! let us go down, and of the flesh of this wild ox let us also eat!".


ē } "up!", cohortative particle, is employed with the 2nd pers. *ī* } sing. of the Imperative, *e. g.* 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢, *e riḏ ana kišti*, "Up! go down to the wood!".

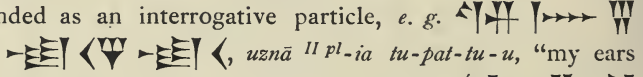
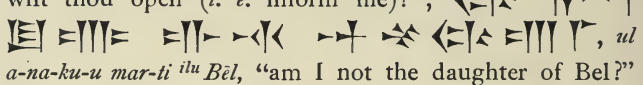
The following adverbs are appended enclitically:—

Adverbs appended enclitically.













ma, appended for emphasis to pronouns, nouns, verbs and adverbs, *e. g.* 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢, *at-ta-ma kīma ilu Šamaš*, "thou art like the Sun-god"; 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢, *ina šalti-ma ši-a-li*, "in that same year"; 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢, *u-pa-ḥir-*

ma šarrāni ^{pl} *mātu* *Ḥat-ti*, “I gathered together the kings of the land of Ḥatti”.

ni, appended for emphasis to verbs, especially in relative clauses, *e. g.*  *mi-i-nu ša a-ma-ru-ni ša a-šam-mu-ni ina pa-an šarri bēli-ia a-ka-b-bi*, “as I shall see and hear, before the king my lord I will repeat”.

ū, appended as an interrogative particle, *e. g.*  *uznā* ^{II pl-ia} *tu-pat-tu-u*, “my ears wilt thou open (*i. e.* inform me)?”;  *a-na-ku-u mar-ti ilu Bēl*, “am I not the daughter of Bel?”




The adverbial ending *iš*.



The adverbial ending *iš* (or *eš*) is of very common occurrence, *e. g.*  *a-dan-niš*, “exceedingly”;  *e-liš*, “above”;  *šap-liš*, “below”;  *ma'-diš*, “much”. This adverbial termination is frequently employed for comparison, *e. g.*  *a-bu-biš*, “like a deluge”;  *iš-šuriš*, “like a bird”;  *šal-la-ti-iš*, “as booty”;  *da-bu-u-eš*, “like a hog”. Such forms as  *u-mi-šam-ma*, “daily”,  *šat-ti-šam-ma*, “yearly”,  *ar-ḥi-šam*, “monthly”,  *da-ri-šam*, “for ever”, may be explained as adverbs ending in *iš*, their terminations being strengthened by *ma* or *m*.

PREPOSITIONS.

Prepositions.

The following are the principal prepositions in Assyrian, together with their ideograms and the forms they most commonly assume when written phonetically:—

ina “in”. Ideogr. ; written phonetically  *i-na*, rarely  *in*.

ana “to”. Ideogr. ; written phonetically  *a-na*.

ištu } “from”. Ideogr. ; written phonetically , Prepositions.
ultu } *iš-tu*; , *ul-tu*.

itti “with”. Ideogr. ; written phonetically , *il-ti*.

eli “on, upon”. Ideogr. ; written phonetically ,
e-li; *ina* or *ana eli*, “upon, concerning, against”.

šir “on, upon, against”. Ideogr. ; written phonetically
 , *ši-ir*.

muhhi in combination with *ina* or *ana*. Ideogr. ; written
 phonetically , *muh-hi*; *ina* or *ana muhhi*, “on,
 concerning, to, against”.

adi “up to, to, together with”. Ideogr. ; written phonetically
 , *a-di*.

gādu “up to, to, together with”. Written phonetically ,
ga-du.

arki “after, behind”. Ideogr. ; written phonetically
 .

balū “without”. Written phonetically , *ba-lu*, ,
ba-lum.

kī “like, as” Written phonetically , *ki-i*.

kīma “like”. Ideogr. ; written phonetically , *ki-ma*.





aššu “concerning, with a view to, because of”. Written pho-
 netically , , *aš-šu*, , *aš-šum*.


kūm “instead of”. Written phonetically , *ku-um*.



kirib “in, within”. Written phonetically , *ina kirib*, *ina
 kirbi*, “in”; *ana kirib*, *ana kirbi*, “to”; *ištu kirib*, *ultu kirib*,
 “from, from out of”.



libbi “in, within”. Ideogr. ; written , *lib-bi*; *ina libbi*,
 “in”; *ana libbi*, “to”; *ištu libbi*, *ultu libbi*, “from, from out of”.

pāni “before”. Ideogr. ; written phonetically , *pa-ni*;
ina pān, *ištu pān*, *lapān*, “before”.



kī } “as, when”, *e. g.* , *ki-i ak-bu-u*, and *Conjunctions.*
kī ša }  “as I had
 said”;  *ki-i ša a-na ilu Aššur am-ū-ru*, “as I to Aššur had
 prayed”;  *ki-i abnu narā šu-a-tu tam-ma-ri*, “when thou shalt
 see that inscription”.



akī ša “as”, *e. g.*  *a-ki-i ša i-li'-u*, “as he wishes”.

adi “while, so long as; till, until”, *e. g.*  *a-di šamē u iršitu ba-šu-u*, “while
 heaven and earth exist”;  *a-di
 al-la-ku*, “until I go”.

ištu } “since”, *e. g.*  *iš-tu*
ultu } *ib-na-an-ni*, “since he created me”;  *ul-tu ekalla u-šak-lu*, “since I completed the palace”.

arki ša “after”, *e. g.*  *ar-ki ša a-na šarri a-tu-ru*, “after I became king”.

šumma “if”, *e. g.*  *šum-ma a-me-lum ar-da
 i-gu-ur-ma im-tu-ut*, “if a man hires a slave and he dies”;
 *šum-ma la ta-pat-ta-a ba-a-bu*, “if thou dost not open the
 gate”.

aššu ša “because”, *e. g.*  *aš-šu ša a-mat ilu Aššur la i-š-šu-ru*, “be-
 cause he had not kept the command of Aššur”. Some-
 times *aššu* is used without *ša*, *e. g.*  *aš-šu a-mat
 šarru-ti-ia la i-š-šu-ru*, “because he had not kept my royal
 command”; rarely *ša* is used by itself in the sense of

e*

Conjunctions.

“because”, e. g. *ša la iṣ-ṣu-ru*, “because he had not kept”.

lū } “or”, e. g. *na-ka-ra a-ḫa-a lu ma-ma ṣa-na-a*, “a bitter foe or any other man”; *ša i-kal-lu-u u i-pa-ar-ri-ku*, “who shall hinder or display force against”.

ū } *ū* is often combined with *lū* in the sense of “or”, e. g. *ša ṣu-me ṣaṭ-ra i-pa-ši-tu u lu na-ri-ia u-ša-am-sa-ku*, “whoever blots out the record of my name or conceals my tablet”.

lū ... lū ... } “either ... or ..., whether ... or ...”; with
lū ... ū ... } a following negative, “neither ... nor ...”,
lū ... ū lū ... } e. g. *lu-u māru-ṣu lu-u mārtu-ṣu*, “either his son or his daughter”; *lu-u ana ram-ni-ṣu utāru(ru) u ina mimma ṣi-pir limuttim(tim) abnu narā ṣu-a-tu u-ḫal-la-ku*, “whether he appropriates (a royal gift), or through any evil device destroys this monument”; *enuma Sin lu-u ūmu XIV KAN lu-u ūmu XV KAN itti ilu Ṣamši lā innamir(īr)*, “when the moon neither on the 14th day nor on the 15th day has been seen with the sun”.

VERBS.

Under the heading NOUNS it was remarked that roots in Assyrian consist of two, three and four consonants. These roots

are not in themselves words but are the skeletons of words. Each root or skeleton contains some inherent idea which can be traced throughout the various words in which it is found, the words being formed by clothing the root with vowels and sometimes with additional consonants. Examples have already been given of the principal ways in which nouns are formed from roots. It will now be seen how by the addition of other vowels and consonants to the root the various meanings of the verb are obtained. The majority of verbs in Assyrian are trilateral, *i. e.*, they have three consonants in the root.

The Assyrian verb possesses five tenses: the Preterite, the Present, the Imperative, the Participle, the Permansive and the Infinitive. Past action is expressed by the Preterite, present and future action by the Present, while the Permansive expresses a state or condition. Taking as an example for conjugation the root KŠD, which conveys the inherent idea of "conquering", the forms which these tenses assume in the Ƙal or simple stem of the verb will be seen from the following paradigm.

Paradigm of the simple stem of the regular verb.

Paradigm of the Ƙal or simple stem of the regular verb.

Person	Preterite	Present	Imperative	Participle	Permansive	Infinitive
Sing., 3 m.	<i>ikšud</i>	<i>ikášad</i>		<i>kāš(i)du</i>	<i>kašid</i>	<i>kašādu</i>
„ 3 f.	<i>takšud</i>	<i>takášad</i>			<i>kašdat</i>	
„ 2 m.	<i>takšud</i>	<i>takášad</i>	<i>kušud</i>		<i>kaš(i)dāt(a)</i>	
„ 2 f.	<i>takšudī</i>	<i>takášadī</i>	<i>kušudī</i>		<i>kašdāti</i>	
„ 1 c.	<i>akšud</i>	<i>akášad</i>			<i>kašdak(u)</i>	
Plur., 3 m.	<i>ikšudū</i>	<i>ikášadū</i>			<i>kašdū</i>	
„ 3 f.	<i>ikšudā</i>	<i>ikášadā</i>			<i>kašdā</i>	
„ 2 m.	<i>takšudū</i>	<i>takášadū</i>	<i>kušudū</i>		<i>kašdātunu</i>	
„ 2 f.	<i>takšudā</i>	<i>takášadā</i>	<i>kušudā</i>			
„ 1 c.	<i>nikšud</i>	<i>nikášad</i>			<i>kašdāni</i>	

The vowels of the Preterite, Present and Imperative. It will be seen that in the above paradigm the vowel *u* occurs in the second syllable of the Preterite and in the first and second syllables of the Imperative, and the vowel *a* in the second and third syllables of the Present. This is the case with the majority of Assyrian verbs; the rule with its exceptions may be stated as follows:—

- (1.) Most verbs have the vowel *u* in the second syllable of the Preterite and in the first and second syllables of the Imperative, and the vowel *a* in the second and third syllables of the Present, e. g. *šapāru*, “to send”, Pret. *išpur*, Imper. *šupur*, Pres. *išapar*; a few verbs however, with *u* in the second syllable of the Pret., have *i* or *u* in the third syllable of the Pres., e. g. *labāru*, “to grow old”, Pret. *ilbur*, Pres. *ilabir*; *halātu*, “to live”, Pret. *ibluṭ*, Pres. *ibaluṭ*.
- (2.) Some verbs have the vowel *i* in the second syllable of the Preterite, in the first and second syllables of the Imperative, and in the third syllable of the Present, e. g. *paḳādu*, “to care for, inspect, entrust”, Pret. *ipḳid*, Imper. *piḳid*, Pres. *ipaḳid*.
- (3.) A few verbs have *a* in the second syllable of the Preterite, in the first and second syllables of the Imperative and in the second and third syllables of the Present, e. g. *šabātu*, “to seize”, Pret. *išbat*, Imper. *šabat*, Pres. *išabat*.

Inflection to express the person. In the above paradigm it will also be observed that the person is expressed by certain additions which are either prefixed or affixed to the stem; in the Preterite and Present they are prefixed, in the Imperative they are affixed. These additions are significant parts of the personal pronoun; thus the syllable *ta* is prefixed in the second person singular and plural of the Present and Preterite and the syllables *ta*, *ti* and *tunu* are affixed in the Imperative; the syllable *a* is prefixed in the first person singular of the Preterite and Present and the syllable *ku* is affixed in the

first person singular of the Permansive; and the syllable *ni* is prefixed in the first person plural of the Present and Preterite and is affixed in the first person plural of the Permansive. It may further be noted that the second person feminine singular of the Preterite, Present and Imperative ends in *ī*; that the third person masculine plural of the Preterite, Present and Permansive and the second person masculine plural of the Preterite, Present and Imperative end in *ū*; and that the third person feminine plural of the Preterite, Present and Permansive and the second person feminine plural of the Preterite, Present and Imperative end in *ā*. In the paradigm syllables which are sometimes added or omitted are placed within parentheses. An accent is placed on the second syllable of the Present to indicate that in pronunciation the tone falls upon this syllable; in writing, the accenting of this syllable is frequently indicated by the doubling of the following radical. *e. g. ikāšad* is written *ikaššad*. Sometimes the syllable *ni* and, more rarely, the syllable *nu* are affixed to the third masculine plural of the Preterite and Present, while the syllable *ni* is sometimes affixed to the third masculine plural of the Permansive and to the third feminine plural of the Preterite and Present. The fem. singular of the Participle and its masc. and fem. plural are similar to those of the adjective (see above pp. LVI ff.).

The verb possesses ten principal stems or voices to which the following names are assigned:—

Stems of
the verb.

Ḳal	Ifteal	Iftaneal
Piel	Iftaal	
Shafel	Ishtafal	
Nifal	Ittafal	Ittanafal

The names of the stems have been adopted from those given to the verb in other Semitic languages. Thus the simple stem is termed Ḳal from the Hebrew adjective *kal* (קל) "light", a term which the Jewish grammarians applied to the simple stem

in Hebrew to distinguish it from the stems weighted with formative additions, which they termed "heavy"; the other nine stems take their names from the paradigm of the verb "to do", in Arabic *fa'ala* (فَعَلَ), in Hebrew *pā'al* (פָּעַל).

Significa-
tion and
formation
of the
stems.

The signification and formation of the stems of the verb may be briefly described as follows. It should be noted, however, that while the significatfons here indicated hold good as a general rule, the stems of a verb have sometimes acquired a special meaning; thus *lamādu*, "to learn", in the Piel signifies "to teach"; *abātu*, "to destroy", in the Nifal signifies "to fly, to escape"; *naplusu*, the Nifal of the verb [*palāsu*] which does not occur in the *Ḳal*, has not a passive meaning but signifies "to look upon, to behold". The significations of the stems, however, given below, cover the majority of verbs as the student may see for himself by reference to the Vocabulary at the end of the book.

The *Ḳal* is the simple form of the verb. Its formation has been already described.

The *Piel* has an intensive signification and is formed by doubling the middle consonant of the root.

The *Shafel* has a causative signification and is formed by prefixing the consonant *š*.

The *Nifal* has a passive signification and is formed by prefixing the consonant *n*.

From these four stems are formed four more by the insertion of a *t*; they are

The *Ifteal*, which generally is not to be distinguished in meaning from the *Ḳal*.

The *Iftaal*, which sometimes has the same meaning as the *Piel*, and sometimes serves as its passive.

The *Ishtafal*, which sometimes has the same meaning as the *Shafel* and sometimes serves as its passive.

The **Ittafal** (*i. e. Intafal*) which like the Nifal has a passive signification.

By the further insertion of an *n* in the Iftaal and Ittafal are formed two more stems which are

The **Iftaneal**, which has an active signification.

The **Ittanafal** (*i. e. Intanafal*), which has sometimes a passive, sometimes an active signification.

From the Iftaal and Ishtafal were also formed an Iftanaal and an Ishtanafal but these forms are of rare occurrence and may here be disregarded.¹ The Ittafal and Ittanafal stand respectively for Intafal and Intanafal; *n* however, when immediately followed by a consonant, is frequently assimilated, and the assimilation of the *n* to the following *t* takes place throughout these two stems of the verb (see the rule stated above, p. LXVI).

The following is the scheme of the regular verb. The verb *kašādu* is selected as a convenient model for displaying the forms which the stems of the verb assume. It should be noted however that all these forms do not occur in the inscriptions in the case of any one verb. In the Preterite, Present, and Permansive the 3rd pers. masc. sing. is given, in the Imperative the 2nd pers. masc. sing. The tenses are inflected in the other stems as in the *Ḳal*, the initial *u* in the Pret. and Pres. of the Piel, Shafel, Iftaal and Ishtafal being retained in those tenses.

Scheme of
the Regu-
lar Verb.

1. In most Assyrian grammars and dictionaries the stems of the verb, for the sake of brevity, are cited by means of Roman and Arabic numerals. The *Ḳal*, the Piel, the Shafel and the Nifal are cited as I₁, II₁, III₁, and IV₁, respectively; the Iftaal, the Iftaneal, the Ishtafal and the Ittafal as I₂, II₂, III₂ and IV₂ respectively; the Iftaneal, the Iftanaal, the Ishtanafal and the Ittanafal as I₃, II₃, III₃ and IV₃ respectively; while the symbols employed for the Piel-Shafel and the Piel-Ishtafal (see below) are III^{II}₁ and III^{II}₂ respectively. This system of abbreviation has the advantage of indicating the relations of the stems to one another but for the sake of simplicity it has not been adopted here or in the Vocabulary at the end of the book.

Scheme of the Regular Verb.

Stem	Preterite	Present	Im- perative	Participle	Permansive	Infinitive
Ḳal	<i>ikšud</i>	<i>ikāšad</i>	<i>kušud</i>	<i>kāš(i)du</i>	<i>kašid</i>	<i>kašādu</i>
Piel	{ <i>ukaššid</i> <i>ukēšid</i>	<i>ukaššad</i>	{ <i>kuššid</i> <i>kaššid</i>	<i>mukaššidu</i>	<i>kuššud</i>	<i>kuššudu</i>
Shafel	{ <i>ušakšid</i> <i>ušekšid</i>	<i>ušakšad</i>	<i>šukšid</i>	<i>mušakšidu</i>	<i>šukšud</i>	<i>šukšudu</i>
Nifal	<i>ikkašid</i>	<i>ikkāšad</i>	<i>nakšid</i>	<i>mukkaš(i)du</i>	<i>nakšud</i>	{ <i>nakšūdu</i> <i>nakešudu</i>
Iftaal	{ <i>iktāšad</i> <i>iktēšid</i>	<i>iktāšad</i>	{ <i>kitšad</i> <i>kitāšad</i>	<i>muktaš(i)du</i>	{ <i>kitšud</i> <i>kitāšud</i>	{ <i>kitšudu</i> <i>kitāšudu</i>
Iftaal	{ <i>uktaššid</i> <i>uktešid</i>	<i>uktaššad</i>	<i>(uktaššad)</i>	<i>muktaššidu</i>	[<i>kutaššud</i>]	<i>kutaššudu</i>
Ishtafal	{ <i>uštakšid</i> <i>uštekešid</i>	<i>uštakšad</i>	<i>šutakšid</i>	<i>muštakšidu</i>	<i>šutakšud</i>	{ <i>šutakšudu</i> <i>šitakšudu</i>
Iltafal	<i>ittakšad</i>	[<i>ittakšad</i>]		<i>muttakšidu</i>		<i>itakšudu</i>
Iftaneal	<i>iktanášad</i>	<i>iktanášad</i>				
Iltanafal	<i>ittanakšad</i>	<i>ittanakšad</i>				

The Piel-shafel and the Piel-ishtafal. In addition to the ten principal stems of the verb which have already been described two others are met with consisting of a Shafel and an Ishtafal formed from the Piel, *i. e.* the Piel-Shafel and the Piel-Ishtafal. These stems are not of common occurrence, and the following examples will suffice: 𐤀𐤍𐤌𐤎 𐤍𐤏𐤍𐤏 , *uš-nam-mir*, "I made bright", 1 s. Pret., Piel-Shafel from *namāru*; 𐤀𐤍𐤌𐤎 𐤍𐤏𐤍𐤏 𐤀𐤍𐤌𐤎 𐤍𐤏𐤍𐤏 , *uš-ta-bar-ri*, "he is surfeited", 3 m. s. Pres., Piel-Ishtafal from *barū*.

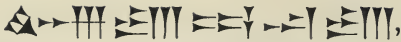
The Permansive. The Permansive expresses a state or condition that already exists whether in the present or the past. In the Ḳal the Permansive may have a transitive, an intransitive, or a passive

signification, e. g. $\text{𐤀} \text{𐤍} \text{𐤍} \text{𐤍}$, *pa-ḳid*, "he inspects"; $\text{𐤍} \text{𐤍} \text{𐤍} \text{𐤍}$, *na-ṣu-u*, "they carry"; $\text{𐤍} \text{𐤍} \text{𐤍} \text{𐤍}$, *la-bir*, "he is old"; $\text{𐤍} \text{𐤍} \text{𐤍}$, *ša-lim*, "he is safe"; $\text{𐤍} \text{𐤍} \text{𐤍} \text{𐤍}$, *ṣab-ta-at*, "it (f.) was captured"; $\text{𐤍} \text{𐤍} \text{𐤍} \text{𐤍}$, *kat-ma-ku*, "I am overwhelmed"; $\text{𐤍} \text{𐤍} \text{𐤍} \text{𐤍}$, *ša-ak-nu*, "they are placed". In the Piel, Shafel, and Nifal the Permansive has a passive signification, e. g. $\text{𐤍} \text{𐤍} \text{𐤍} \text{𐤍}$, *nu-uk-ku-mu*, "they were heaped up"; $\text{𐤍} \text{𐤍} \text{𐤍} \text{𐤍}$, *ša ṣu-ru-du*, "who has been brought down"; $\text{𐤍} \text{𐤍} \text{𐤍} \text{𐤍}$, *na-al-bu-ša-ku*, "I am clothed".


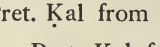
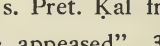
The Precative, the tense for expressing a wish, is formed by means of the particle *lū* in combination with the Preterite or the Permansive. The particle *lū* always precedes the verb, and, when the first syllable of the Preterite begins with a vowel, *lū* unites with it and they form a single word. Thus the *u* of *lū* (1) uniting with the first vowel of the 1st person sing., generally becomes *u*, e. g. *lū* unites with *akṣud* to form *lukṣud*, "may I conquer"; (2) uniting with the first vowel of the 3rd pers. sing., it generally becomes *i*, e. g. *lū* unites with *ikṣud* to form *likṣud*, "may he conquer", with *uṣaḥḥir* it unites to form *liṣaḥḥir*, "may he lessen"; (3) uniting with the first vowel of the 3rd pers. plur., it becomes *u* or *i*, e. g. *lū* unites with *ikṣudū* to form *likṣudū*, "may they conquer", with *upaṭṭirū* it unites to form *lipaṭṭirū*, "may they release", with *uṣabbirū* it unites to form *luṣabbirū*, "may they break in pieces".

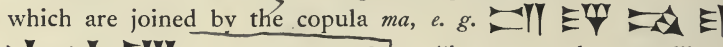
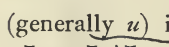
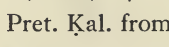
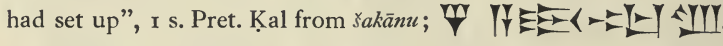
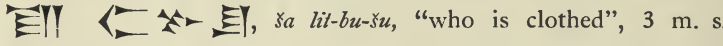
The Precative.

It has been already remarked that the accenting of the second syllable of the Pres. Ḳal frequently gives rise to the doubling of the second radical, e. g. *ikāṣad* is written *ikaṣṣad*. In the scheme of the Regular Verb syllables that are similarly accented in pronunciation (e. g. the syllable *ta* in the Iftaal and the syllable *na* in the Iftaneal) are also marked with an accent; in these verbal forms, as in the Present, the second radical is often doubled, e. g. $\text{𐤍} \text{𐤍} \text{𐤍} \text{𐤍}$, *ik-tar-ra-bu*. "they blessed", 3 m. pl. Pret. Iftaal from

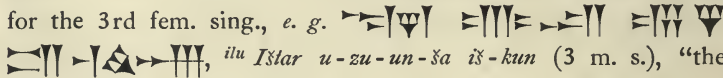
karābu; , *iḫ-ta-nab-ba-ta*, "he plundered", 3 m. s. Pret. Iftaneal from *ḫabātu*.

Additional
final
vowels.

In the Preterite, Present, and Permative all forms ending in a consonant may take in addition one of the three short vowels *u*, *i*, or *a*. In a principal clause a final *a* is of most frequent occurrence, e. g. , *ik-šu-da*, "he conquered", 3 m. s. Pret. *Ḳal* from *kašādu*; , *aš-lu-la*, "I carried off", 1 s. Pret. *Ḳal* from *šalātu*; , *lip-ša-ḫa*, "let him be appeased", 3 m. s. Prec. *Ḳal* from *pašāḫu*.

The vowel *a* is also generally added to the first of two verbs which are joined by the copula *ma*, e. g. , *iḫ-pur-am-ma iḫ-ba-ta*, "he sent and grasped", 3 m. s. Pret. *Ḳal* from *šapāru*. In relative clauses a final vowel (generally *u*) is almost invariably added to the verb, e. g. , *ša iḫ-ba-tu*, "who (3 m. s.) had grasped", 3 m. s. Pret. *Ḳal*. from *šabātu*; , *ša aš-ku-nu*, "which I had set up", 1 s. Pret. *Ḳal* from *šakānu*; , *ša a-zak-ka-ru*, "which I speak", 1 s. Pres. *Ḳal* from *zakāru*; , *ša lit-bu-šu*, "who is clothed", 3 m. s. Perm. Iftaal from *labāšu*. Verbs in subordinate sentences (except conditional clauses) also take a final vowel, generally *u*; see the examples to the conjunctions, pp. LXVI ff.

Agreement
of verb and
subject.

As a rule the verb agrees with its subject in number and gender. The 3rd masc. sing., however, is often used loosely for the 3rd fem. sing., e. g. , *ilu Iḫtar u-zu-un-ša iḫ-kun* (3 m. s.), "the goddess Iḫtar inclined her ear".

Some little practice is required before the student will recognise with ease, in the syllabic writing of the Assyrians, the various forms of the verb which have hitherto been given in transliteration only. In order to familiarize him with verbs as they were written by the Assyrians, a number of parsed examples

are here given in cuneiform; these will be found to illustrate the paradigms and rules already given.

𒀭𒀭 𒀭𒀭𒀭𒀭, *iš-kun*, "he set": 3 m. s. Pret. 𒀭. fr. *šakānu*.

𒀭𒀭 𒀭𒀭𒀭, *ip-kiid*, "he has entrusted": 3 m. s. Pret. 𒀭. fr. *paḫādu*.

𒀭𒀭 𒀭𒀭𒀭𒀭, *ip-lah*, "he was afraid": 3 m. s. Pret. 𒀭. fr. *palāhu*.

𒀭𒀭𒀭𒀭 𒀭𒀭𒀭𒀭, *tak-tum*, "thou hast covered": 2 m. s. Pret. 𒀭 fr. *katāmu*.

𒀭𒀭 𒀭𒀭 𒀭, *taš-ku-nu*, "thou didst set": 2 m. s. Pret. 𒀭 fr. *šakānu*.

𒀭𒀭 𒀭𒀭𒀭𒀭, *aš-kun*, "I set": 1 s. Pret. 𒀭 fr. *šakānu*.

𒀭𒀭 𒀭𒀭𒀭, *aḫ-rib*, "I drew near": 1 s. Pret. 𒀭 fr. *ḫarābu*.

𒀭𒀭 𒀭𒀭𒀭𒀭, *iš-pu-ru*, "they sent": 3 m. pl. Pret. 𒀭 fr. *šapāru*.

𒀭𒀭𒀭 𒀭𒀭𒀭, *ik-nu-šu*, "they submitted": 3 m. pl. Pret. 𒀭 fr. *kanāšu*.

𒀭𒀭𒀭 𒀭𒀭𒀭𒀭, *ik-šu-da*, "they (f.) conquered": 3 f. pl. Pret. 𒀭 fr. *kašādu*.

𒀭𒀭𒀭𒀭 𒀭𒀭𒀭𒀭 𒀭𒀭𒀭, *li-ib-lu-uṭ*, "let him live": 3 m. s. Prec. 𒀭 fr. *balātu*.

𒀭𒀭𒀭 𒀭𒀭𒀭 𒀭𒀭𒀭, *lu-uš-pur*, "let me send": 1 s. Prec. 𒀭 fr. *šapāru*.

𒀭𒀭𒀭 𒀭𒀭𒀭 𒀭, *liš-ku-nu*, "let them set": 3 m. pl. Prec. 𒀭 fr. *šakānu*.

𒀭𒀭 𒀭𒀭𒀭 𒀭𒀭𒀭𒀭, *i-na-ga-ag*, "he bellows": 3 m. s. Pres. 𒀭 fr. *nagāgu*.

𒀭𒀭 𒀭𒀭𒀭 𒀭𒀭𒀭𒀭, *i-na-aṭ-ṭal*, "he gazes": 3 m. s. Pres. 𒀭 fr. *naṭālu*.

𒀭𒀭 𒀭𒀭𒀭𒀭 𒀭𒀭𒀭, *i-zak-kar*, "he speaks": 3 m. s. Pres. 𒀭 fr. *zakāru*.

𒀭𒀭 𒀭𒀭𒀭 𒀭𒀭𒀭 𒀭𒀭𒀭, *i-za-an-na-nu*, "he sends rain": 3 m. s. Pres. 𒀭 fr. *zanānu*.

𒀭𒀭𒀭 𒀭𒀭𒀭 𒀭𒀭, *ta-paṭ-ṭar*, "thou dost release": 2 m. s. Pres. 𒀭 fr. *paṭāru*.

𒀭𒀭𒀭 𒀭𒀭𒀭 𒀭𒀭𒀭 𒀭𒀭𒀭, *ta-ša-ba-ti*, "thou dost grasp": 2 f. s. Pres. 𒀭 fr. *šabātu*.

Examples illustrating the forms of the Regular Verb.

Examples illustrating the forms of the Regular Verb.

𐤎 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏𐤏, *a-maḥ-ḥa-aš*, "I will smite": 1 s. Pres. Qal fr. *maḥāšu*.

𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏, *i-na-aṭ-ṭa-la*, "they (f.) gaze": 3 f. pl. Pres. Qal fr. *naṭālu*.

𐤎𐤏 𐤎𐤏 𐤏, *ku-šu-ud*, "conquer": 2 m. s. Imp. Qal fr. *kašādu*.

𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏, *tu-bu-uk*, "pour out": 2 m. s. Imp. Qal fr. *tabāku*.

𐤏𐤍𐤏 𐤏𐤍𐤏, *gi-mil*, "spare": 2 m. s. Imp. Qal fr. *gamālu*.

𐤎𐤏 𐤏, *ša-bat*, "grasp": 2 m. s. Imp. Qal fr. *šabātu*.

𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏, *sa-pi-nu*, "overcoming": m. s. Part. Qal fr. *sapānu*.

𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏, *pa-ri-sa-at*, "who (f.) decrees": constr. st. f. s. Part. Qal fr. *parāsu*.

𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏, *la-bir*, "it is old": 3 m. s. Perm. Qal fr. *labāru*.

𐤏𐤍𐤏 𐤏𐤍𐤏, *tam-ḥat*, "she is holding": 3 f. s. Perm. Qal fr. *tamāḥu*.

𐤏𐤍𐤏 𐤏𐤍𐤏 𐤎𐤏 𐤏𐤍𐤏, *ḥa-aš-ḥa-a-ta*, "thou desirest": 2 m. s. Perm. Qal fr. *ḥašāḥu*.

𐤎𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤎𐤏, *ša-am-da-ku*, "I am yoked": 1 s. Perm. Qal fr. *šamādu*.

𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏, *rab-šu*, "they crouch": 3 m. pl. Perm. Qal fr. *rabāšu*.

𐤏𐤍𐤏 𐤎𐤏, *lab-šu*, "they are clothed": 3 m. pl. Perm. Qal fr. *labāšu*.

𐤏𐤍𐤏 𐤎𐤏, *kat-ma*, "they (f., i. e. lips) are pressed together": 3 f. pl. Perm. Qal fr. *katāmu*.

𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏, *u-rak-kis*, "I made fast": 1 s. Pret. Piel fr. *rakāsu*.


























































































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𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏, *u-ḥal-liḥ*, "I destroyed": 1 s. Pret. Piel fr. *ḥalāḥu*.

𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏, *u-na-aš-ši-ku*, "they kissed": 3 m. pl. Pret. Piel fr. *našāku*.

𐤏𐤍𐤏 𐤎𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏, *li-ša-aḥ-ḥi-ir*, "let him lessen": 3 m. s. Prec. Piel fr. *šeḥēru*.

𐤏𐤍𐤏 𐤏𐤍𐤏 𐤏𐤍𐤏, *tu-šal-lam*, "thou causest to prosper": 2 m. s. Pres. Piel fr. *šalāmu*.

- 




, *u-ḥa-am-ma-ḥu*, "they light up": 3 m. pl. Pres. Piel fr. *ḥamāḥu*.
- 

, *bul-liḥ*, "give life to": 2 m. s. Imp. Piel fr. *balāḥu*.
- 




, *muš-šir*, "abandon": 2 m. s. Imp. Piel fr. [*mašāru*].
- 




, *nu-um-mir*, "make bright": 2 m. s. Imp. Piel fr. *namāru*.
- 




, *mu-dal-li-bu*, "afflicting": m. s. Part. Piel fr. *dalābu*.
- 




, *su-uh-ḥu-ru*, "it is turned": 3 m. s. Perm. Piel fr. *sahāru*.
- 




, *u-ša-aš-bi-il*, "he caused to take": 3 m. s. Pret. Shafel fr. *šabātu*.
- 




, *u-šam-ḫit*, "I caused to fall", *i. e.* "I overthrew": 1 s. Pret. Shafel fr. *maḫātu*.
- 




, *u-še-ik-ni-šu*, "they caused to submit": 3 m. pl. Pret. Shafel fr. *kanāšu*.
- 

, *šuk-lil*, "make ready": 2 m. s. Imp. Shafel fr. [*kalālu*].
- 




, *šu-uš-pu-lu*, "to abase": Inf. Shafel fr. *šapālu*.
- 




, *ib-ba-ti-iḫ*, "he was destroyed": 3 m. s. Pret. Nifal fr. *batāḫu*.
- 




, *liš-ša-kin*, "let it be set": 3 m. s. Prec. Nifal fr. *šakānu*.
- 




, *lip-pa-ṭir*, "let it be torn away": 3 m. s. Prec. Nifal fr. *paṭāru*.
- 




, *iš-ša-bat*, "he is held fast": 3 m. s. Pres. Nifal fr. *šabātu*.
- 




, *aš-ta-kan*, "I accomplished": 1 s. Pret. Ifteal fr. *šakānu*.
- 




, *iš-te-bi-ir*, "he broke": 3 m. s. Pret. Ifteal fr. *šabāru*.
- 




, *ip-tal-la-ḥu*, "they feared": 3 m. pl. Pret. Ifteal fr. *paḫāhu*.
- 




, *šit-ḫu-lu*, "they are equal": 3 m. pl. Perm. Ifteal fr. *šaḫālu*.

Examples illustrating the forms of the Regular Verbs

- Examples illustrating the forms of the Regular Verb.
- up-lar-ri-ra*, "it was broken": 3 m. s. Pret.
 Iftaal fr. [*parāru*].
- uk-lam-mi-is*, "I was bowed down": 1 s. Pret.
 Iftaal fr. *kamāsu*.
- lik-lam-me-ra*, "let it be made plentiful": 3 m. s. Prec. Iftaal fr. [*kamāru*].
- uṣ-tar-ki-ba*, "he slung on" (lit. "caused to ride"): 3 m. s. Pret. Ishtafal fr. *rakābu*.
- uṣ-taḥ-ri-ba*, "he brought near": 3 m. s. Pret. Ishtafal fr. *ḥarābu*.
- uṣ-ta-aṣ-bi-tu*, "they caused to take": 3 m. pl. Pret. Ishtafal fr. *ṣabātu*.
- muṣ-taḥ-mi-tu*, "flaming": m. s. Part. Ishtafal fr. *ḥamātu*.
- muṣ-tak-li-la-at*, "who (f.) fulfils": constr. st. f. s. Part. Ishtafal fr. [*kalālu*].
- it-la-at-bak*, "it was poured out": 3 m. s. Pret. Ittatal fr. *tabāku*.
- iṣ-ta-nap-pa-ra*, "he sent": 3 m. s. Pret. Iftaneal fr. *ṣapāru*.
- iṣ-ta-na-ka-an*, "he makes": 3 m. s. Pres. Iftaneal fr. *ṣakānu*.
- at-ta-na-as-ḥar*, "I turn": 1 s. Pres. Ittanafal fr. *saḥāru*.

We have hitherto considered those verbs which contain three strong radicals, *i. e.* verbs in which the three consonants that compose the root appear in every verbal form. When the beginner with the help of the explanations appended has mastered the two paradigms on pp. LXIX and LXXIV and has worked through the list of examples just given he will be in a position to parse correctly a majority of the verbs he will meet with in the texts transliterated and translated in the reading book. It would be well for him therefore not to trouble himself at first with the

“weak verbs” *i. e.* verbs in which certain consonants of the root undergo phonetic changes, or in which one or more letters of the root are represented by vowels in Assyrian though by consonants in other Semitic languages. When he has thoroughly familiarized himself with the forms of the strong verb he will find little difficulty in recognizing the same forms in the various classes of weak verbs. Weak verbs.

Before proceeding to the consideration of the weak verbs it will be necessary to explain, as briefly as possible, the terms which are usually employed for their classification. For the sake of brevity, when reference is made to “the first letter of the root”, “the middle letter of the root” and “the third letter of the root”, the feminines of the Latin adjectives *primus* “first”, *medius* “middle”, and *tertius* “third” are employed, the feminine substantive *littera* “letter” being in each case understood. For example, the first letter of the root of the verb *nadanu* “to give” is N (Hebrew נ); instead of describing this as “a verb the first radical of which is N”, it may be more shortly described as a verb “*primae* נ”. In the verb *šalātu* “to plunder” the consonant L occurs as the third as well as the middle letter of the root; it may thus be briefly described as a verb “*mediae geminatae*”, *i. e.* a verb with the middle letter of its root doubled, from the Latin *geminatus* “doubled”. Explanation of terms.

In many words only two consonants appear in the root in Assyrian although in other Semitic languages the same roots contain three consonants. This arises from the fact that certain consonantal sounds, for which characters exist in other Semitic languages, were not represented in the Assyrian syllabary. It has already been explained (see above, p. XXVII f.) that the Assyrians had no signs for distinguishing the seven sounds represented by the Hebrew consonants כ, ה, פ (Arabic ح), צ (Arabic ع and غ), ק and פ; and a number of examples were given in Hebrew and Arabic of roots containing these consonants

Importance of classifying weak verbs.

which in Assyrian were simply represented by vowels. Although these consonants do not occur in Assyrian their original existence in many roots has left its traces on the vowels; for these will be found to vary to some extent according to the consonants which the root originally contained. Moreover, as Assyrian is the least known of the principal Semitic languages, a great deal of our knowledge of the meanings of its roots has been obtained by comparing them with the corresponding roots in other Semitic languages. For these two reasons it will be obvious that although Assyrian did not distinguish the seven consonantal sounds referred to above, some system for distinguishing roots which originally contained them would be of service for purposes of comparison. To meet this end the following system has been invented on the Continent and is now generally adopted in books published there. For the convenience of the student who will need to consult fuller works on Assyrian, a brief description of it is here appended.

System of classification.

The Hebrew letter א, which as a consonant simply marks the sound of breathing, is taken as a general symbol for the seven consonantal sounds א, ה, ח (ח), ע (ע), ע (ע), ו and י; and these are distinguished from one another by a small index figure placed beneath the א. Thus א is cited as א₁, ה as א₂, ח (ח) as א₃, ע (ע) as א₄, ע (ע) as א₅, ו as א₆, and י as א₇. The verb *akālu* "to eat" (Hebr. אָכַל) is thus referred to as a verb "*primae* א₁"; *alāku* "to go" (Hebr. הָלַךְ) is referred to as a verb "*primae* א₂"; *edēšu* "to be new" (Hebr. חָדַשׁ) is referred to as a verb "*primae* א₃"; *ebēru* "to cross" (Hebr. עָבַר, Arab. عَبَرَ) is referred to as a verb "*primae* א₄"; *erēbu* "to enter" (Hebr. עָרַב, Arab. عَرَبَ) is referred to as a verb "*primae* א₅"; *alādu* "to bear" (Hebr. יָלַד, *i. e.* וּלַד) is referred to as a verb "*primae* א₆"; and *enēku* "to suck" (Hebr. יָנַק) is referred to as a verb "*primae* א₇". Similarly verbs containing these consonants as their middle radicals may be referred to as verbs "*mediae* א₁", "*mediae* א₂", *etc.*, and verbs in which the third letter

Pret. *ušēšir*, Imper. *šūšir*, Perm. *šūšur*, Ishtafal Pret. *uštēšir*, Examples of weak verbs.
 Inf. *šutēšuru*. ★

- X. Of verbs *mediae* נ₁ (verbs in which the middle letter of the root is נ) the following are examples : *ma'ādu*, *mādu* (rt. מ₁אד) "to be many", *Qal* Pret. *im'id*, *imid*, Pres. *ima'id*; *ša'ālu* (rt. ל₁אש) "ask", Pret. *iš'al*, Imper. *ša'al*, *Iftaal* Pret. *išta'al*, *Piel* Pres. *uša'al*.
- XI. Verbs *mediae* נ₂ (verbs in which the middle letter of the root is ה) are of rare occurrence and may here be disregarded.
- XII. Of verbs *mediae* נ₃ (verbs in which the middle letter of the root is ח, *i. e.* ט) that of most frequent occurrence is *rāmu* (rt. מ₃אח) "to love", *Qal* Pret. *irām*, *irīm*, Pres. *irām*, Imper. *rīm*, Part. *rā'imu*.
- XIII. Of verbs *mediae* נ₄ (verbs in which the middle letter of the root is ע, *i. e.* ע) the following are examples : *bēlu* (rt. ל₄אב) "to rule", *Qal* Pret. *ibēl*, *ipil*; [*rēšu*] (rt. ש₄אב) "to rejoice", Pret. *irēš*, *irīš*, *Iftaal* Pret. *irtīš*.
- XIV. Verbs *mediae* נ₅ (verbs in which the middle letter of the root is פ, *i. e.* פ) are of rare occurrence and may here be disregarded.
- XV. Of verbs *mediae* נ₆ (verbs in which the middle letter of the root is ק) the following are examples : *kānu* (rt. נ₆אכ) "to stand", *Qal* Pret. *ikūn*, Pres. *ikān*, Imper. *kūn*, Perm. *kān*, *kēn*, *Piel* Pret. *ukīn*, Pres. *ukān*, Imper. *kēn*, Perm. *kun*, Inf. *kunnu*, *Iftaal* Pret. *uktīn*; *tāru* (rt. ר₆אק) "to turn", *Qal* Pret. *itūr*, Imper. *tūr*, *Piel* Pret. *utūr*, Imper. *tūr*, Part. *mutūru*, Inf. *turru*, *Iftaal* Pret. *uttūr*; *dāku* (rt. ק₆אד) "to slay", *Qal* Pret. *idūk*, Pres. *idāk*, Imper. *dūk*, Perm. *dīk*, *Iftaal* Pret. *iddūk* (for *idtūk*).
- XVI. Of verbs *mediae* נ₇ (verbs in which the middle letter of the root is י) the following are examples : *ṭābu* (rt. ב₇אט) "to be good", *Qal* Pret. *iṭīb*, Pres. *iṭāb*, *iṭibbi*, *iṭīb*, Perm.

ḫāb, Piel Pret. *uḫīb*, Part. *muḫību*, Inf. *ḫubbu*; *dānu* (rt. 𐎠𐎢𐎣) “to judge”, 𐎧𐎫𐎠 Pret. *idīn*, Pres. *idān*, *idinna*, Imper. *dīn*.

- XVII. Verbs *tertiaef infirmaef* (verbs in which the third letter of the root is weak) are of frequent occurrence. Of verbs *tertiaef* 𐎠₁ (verbs in which the third letter of the root is 𐎠) the following are examples: *ḫaṭū* (rt. 𐎠𐎢𐎠) “to sin”, 𐎧𐎫𐎠 Pret. *iḫṭi*, Pres. *iḫaṭṭi*; *malū* (rt. 𐎠𐎢𐎡) “to fill, to be full”, 𐎧𐎫𐎠 Pret. *imlī*, Iftaal Pret. *imtalī*, Piel Pret. *umalli*. Verbs *tertiaef* 𐎠₂ are of rare occurrence and may here be disregarded. Of verbs *tertiaef* 𐎠₃ (verbs in which the third letter of the root is 𐎠) the following are examples: *pītū* (rt. 𐎠𐎢𐎡) “to open”, 𐎧𐎫𐎠 Pret. *ipti*, *iptā*, Pres. *ipatti*, *ipeti*, *ipitti*, Imper. *piti*, *pītā*, Part. *pētū*; *lakū*, *liḫū* (rt. 𐎠𐎢𐎢) “to take”, 𐎧𐎫𐎠 Pret. *ilki*, *ilkā*; Pres. *ilekki*, *ilikki*, Imper. *liki*, Iftaal Pret. *ilteki*. Of verbs *tertiaef* 𐎠₄ the following are examples: *ṣemū* (rt. 𐎠𐎢𐎣) “to hear”, 𐎧𐎫𐎠 Pret. *iṣmi*, Pres. *iṣimi*, *iṣimmi*, Imper. *ṣimi*; *ṣebū* (rt. 𐎠𐎢𐎣) “to be satisfied with”, 𐎧𐎫𐎠 Pret. *iṣbi*. Many verbs *tertiaef infirmaef* might, by comparison with the corresponding roots in Arabic, be classified as verbs *tertiaef* 𐎠₆ or *tertiaef* 𐎠₇; these two classes of verbs however are usually treated together as it is frequently impossible to distinguish between them. In the corresponding roots in Hebrew the original 𐤁 and 𐤂 have both been changed to 𐤃 which merely serves to carry the vowel and has no consonantal force: it is customary therefore in citing Assyrian roots, which belong to these two classes, to employ 𐤃 as a symbol for the third letter of the root. The following are examples of these two classes of verbs *tertiaef infirmaef*: *banū* (rt. 𐎠𐎢𐎣) “to build”, 𐎧𐎫𐎠 Pret. *ibni*, Pres. *ibani*, Imper. *bini*, Part. *bāni*, *bānū*, Perm. *bani*, Iftaal Pret. *ibtani*, Nifal Pret. and Pres. *ibbani*, Ittafal Pret. and Pres. *ittabni*; *ṣatū* (rt. 𐎠𐎢𐎣) “to drink”, 𐎧𐎫𐎠 Pret. *iṣti*, Pres. *iṣalti*, Imper. *ṣiti*; *barū* (rt. 𐎠𐎢𐎣) “to see”,

Ḳal Pret. *ibri*, Pres. *ibari*, Shafel Pret. *uṣabri*; *manū* (rt. מנה) “to count”, Ḳal Pret. *imnu*, Pres. *imanu*, *imani*, Piel Pret. *umannā*; *ḵamū* (rt. קמה) “to burn”, Ḳal Pret. *iḵmu*, Imper. *ḵumu*, Part. *ḵāmū*.






































In some verbs two letters of the root are weak; such verbs are termed “doubly weak” and exhibit the peculiarities of both the classes of weak verbs to which they belong. Thus the verb *nādu* (rt. נאד) “to exalt” is a “doubly weak” verb, as it is both *primae* נ and *mediae* א_I; *našū* (rt. נשא) “to raise” is both *primae* נ and *tertiæ infirmæ* א_I; *elū* (rt. אלה) “to be high” is both *primæ* א₄ and *tertiæ infirmæ*; *idū* (rt. אד) “to know” is both *primæ* א₇ and *tertiæ* א₄; *bā’u* (rt. בא) “to come” is both *mediae* א₆ and *tertiæ* א_I.























A few quadrilateral verbs (verbs with four letters in the root) exist in Assyrian, of which the following are of most frequent occurrence: [*balkatu*, rt. בלכת], Shafel Pret. *uṣbalkit*, Pres. *uṣabalkat*, “to tear down”, Nifal Pret. *ibbalkit* “to fall upon, invade”, Ittatal, Pret. *ittabalkat* “to revolt, to pass over”; [*paršadu*, rt. פרשד], Nifal Pret. *ipparšid*, Inf. *naparšudu*, “to fly”. In some quadrilateral verbs the last letter of the root is weak, *e. g.* rt. פלכה, Shafel Pret. *uṣpalki*, “to open wide”; rt. פרכה, Nifal Pret. *ipparku*, Inf. *naparkū*, “to cease, disappear”.

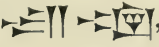











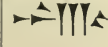
LIST OF SIGNS.

The following List of cuneiform signs is given for reference, and should be used together with the Vocabulary when reading the texts in the main body of the book. The principles on which the list has been arranged are as follows. It has been already stated on pp. XXI ff., that the cuneiform writing had its origin in picture-writing, the inventors of the system being accustomed to draw rough pictures to represent objects, actions, *etc.* At an early date the pictures lost their exact forms and became mere groups of wedges, chiefly because soft clay was used as the principal writing material. The original picture-writing, moreover, in addition to its change in outward form, underwent development with regard to the meaning of the characters. For most of the picture-signs, or ideograms, were, in course of time, used to express the sounds of the names of things which they represented, apart from their meanings; thus arose and came into use, side by side with the original picture-writing, a system of writing words phonetically by means of syllables. Among the Babylonians and Assyrians these two systems also existed side by side. A sign could thus be employed as (1) a single syllable of a word; (2) an ideogram which stood for a whole word; (3) a determinative to indicate the general meaning of an ideogram; and (4) part of an ideogram consisting of two or more signs.



























Character
and func-
tions of
the signs.

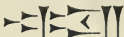
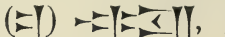
















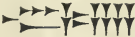














In the following list the principal Assyrian signs are given with their most usual syllabic values and ideographic meanings. The list is divided into three columns. In the first column is the sign to be explained; in the second are its chief phonetic values; and in the third are the complete words which are its meanings when it is used as an ideogram or as the first part of an ideogram. For example, the first sign in the list, , when occurring in the inscriptions, may possibly be used phonetically for any one of the four syllables *aš*, *rum*, *dil* or *ṭil*, e. g.                                    











	Sign	Syllabic values	Ideograms
1.		<i>aš; rum; dil, ʔil</i>	<p> , (1) Prep. <i>ina</i>, "in". „ (2) Abbreviation for <i>Aššur</i>, the land Assyria, written ()  (). „ (3) In proper names employed as ideogram for the god <i>Aššur</i>; for <i>nadānu</i>, "to give"; and for <i>aplu</i>, "son".    } <i>kussū</i>,    } "throne". </p>
2.		<i>hal</i>	<p> , sometimes employed as sign for the plural.          </p>

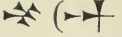
























Signs	Syllabic values	Ideograms
		 { <i>hušāḥu</i> } { <i>hušaḥḥu</i> } "famine".
7.	 <i>šin, šun ; rug,</i> <i>ruk, ruḳ</i>	
8.	 <i>bal, pal</i>	 , (1) <i>palū</i> , "reign, year of reign ; symbol of royalty, ring" (?). „ (2) <i>nabalkutu</i> , "to cross over". „ (3) <i>enū</i> , "to make void, to humble". „ (4) <i>nakū</i> , "to pour out (a libation), to offer (an offering)". „ (5) <i>šupēlu</i> , Piel-Shafel of [<i>pēlu</i>], "to conquer".   , <i>Aššur</i> , the city.
9.	 <i>ad, aḷ, at ; gir</i>	 , <i>paḷru</i> , "dagger".   , <i>aḳrabu</i> , "scorpion".   , <i>birḳu</i> , "lightning".
10.	 <i>bul, pul</i>	



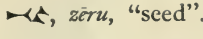
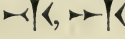
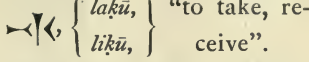



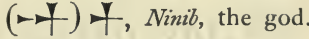
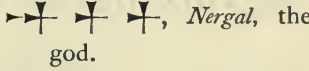


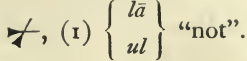

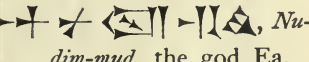

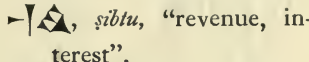
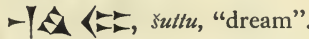

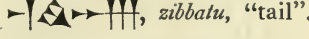
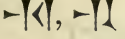
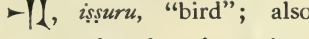
	Sign	Syllabic values	Ideograms
11.		<i>tar</i> ; <i>kuṭ</i> , <i>ḫud</i> , <i>ḫuṭ</i> , <i>ḫut</i> ; <i>šil</i> ; <i>ḥaṣ</i> , <i>ḥaz</i>	(1) <i>nakāsu</i> , "to cut off". ,, (2) <i>parāsu</i> , "to decide". ,, (3) <i>sūḫu</i> , "street".
12.		<i>an</i>	(1) <i>ilu</i> , "god"; also employed as determinative before the names of deities. ,, (2) <i>šamū</i> , plur. <i>šamē</i> , "heaven". <i>anaku</i> , "lead". <i>parzillu</i> , "iron". <i>elū</i> , "high, situated above". <i>atalū</i> , "eclipse". <i>šēru</i> , "field, plain".
13.		see 46.	
14.			<i>Aššur</i> , the god. <i>Aššur</i> , the city. <i>Aššur</i> , Assyria.
15.		<i>ka</i> ; sometimes employed for <i>ka</i>	(1) <i>pū</i> , "mouth". ,, (2) <i>šinnu</i> , "tooth". ,, (3) <i>amātu</i> , "word, command". (1) <i>ḫibū</i> , "to speak". ,, (2) <i>ḫibītu</i> , "command".





































Sign	Syllabic values	Ideograms
		 (E), <i>suluppu</i> , “date”.  , <i>kişru</i> , “bat- talion”.
16.		 , <i>nadū</i> , “to re- cite a spell or incan- tation”.
17.		 , <i>imtu</i> , “breath, poi- son”.    , <i>kaşşapu</i> , “sorcerer”.    , <i>kaşşaptu</i> , “sorceress”.
18.		 , <i>taḥāzu</i> , “battle”.
19.		 , <i>lišānu</i> , “tongue, speech”. (✕)   , <i>Šumēr</i> , Southern Babylonia.
20.		 , <i>šatū</i> , “to drink”.
21.		 , <i>akālu</i> , “to eat”.
22.		 , <i>alu</i> , “city”, also em- ployed as determinative before the names of cities.
23.		 , { <i>puḥru</i> } “totality, whole ; { <i>unkennu</i> , } full strength”.






































Sign	Syllabic values	Ideograms
24.		 , <i>paššuru</i> , "dish".
25.		   , <i>šūtu</i> , the South-wind; see 229. 
26.		 , (1) <i>zikaru</i> , "male". ,, (2) <i>ardu</i> , "slave".    , <i>Ura</i> , the Plague-god.     , <i>Uragal</i> , the god.
27.		 , <i>arḫu</i> , "month"; also employed as determinative before the names of the months.
28.		 , <i>šaḫū</i> , "wild boar".
29.		<i>la</i>
30.		 , <i>uššu</i> , "foundation".   , <i>ikkaru</i> , "gardener".
31.		 , <i>šīru</i> , "exalted".   , the goddess Ištar.
32.		 , <i>erēbu</i> , "to enter".   , <i>summatu</i> , "dove".

Sign	Syllabic values	Ideograms
33. 	<i>li</i>	 , <i>burāšu</i> , "pine-tree".
34. 	<i>bab; pap; kur,</i> <i>kur</i>	 , (1) <i>nakāru</i> , "to be hostile". „ (2) <i>nakru</i> , "hostile"; as subs. "enemy", sometimes written with determ.  „ (3) <i>nakiru</i> , "enemy"; sometimes written with determ.  „ (4) <i>naphar</i> , "total". „ (5) In proper names employed as ideogram for <i>aḥu</i> , "brother"; <i>naṣāru</i> , "to protect".
35. 	see 45. 	
36. 	<i>mu</i>	 , (1) <i>šumu</i> , "name". „ (2) <i>zakāru</i> , "to name". „ (3) <i>zikru</i> , "name". „ (4) <i>-ia</i> , 1 pers. sing. Pron. suffix attached to nouns. „ (5) In proper names employed as ideogram for <i>nadānu</i> , "to give".

Sign	Syllabic values	Ideograms
		 , <i>šattu</i> , "year".  , <i>musarū</i> , "inscription".
37.		<i>ka</i>  , <i>ka</i> , a measure.
38.		<i>kad, kaš, kat</i>
39.		<i>gil, kil</i>
40.		<i>kat, kad</i>
41.		 , (1) <i>nadū</i> , "to cast". „ (2) <i>šumkutu</i> (Inf. Sha-fel fr. <i>maḫātu</i>), "conquest".
42.		<i>be; bat, baš, bad; bit; mit, miš, mid; til; ziz</i>  , (1) <i>mātu</i> , "to die". „ (2) $\left\{ \begin{array}{l} mītu \\ pagru \end{array} \right\}$ "corpse"; sometimes written with de-term.  „ (3) <i>dāmu</i> , "blood".  , <i>Bēl</i> , the god.
43.		   , <i>narū</i> , "inscribed tablet of stone".
44.		<i>šir</i>     , <i>Lagaš</i> , the ancient Šir-purla.    , <i>Šamaš</i> , the Sun-god.
































Signs	Syllabic values	Ideograms
		 <i>parūtu</i> , "alabaster".
45. 	<i>kul, gul, kul; zir</i>	 <i>zēru</i> , "seed".
46. 	<i>ti</i>	 { <i>laḳū</i> , } "to take, re- { <i>liḳū</i> , } ceive".  <i>balātu</i> , "to live".
47. 	<i>bar, par; maš, mas</i>	 <i>ašaridu</i> , "chief".  <i>Ninib</i> , the god.  <i>Nergal</i> , the god.  <i>Idiklat, Diḳlat</i> , the Tigris.
48. 	<i>nu</i>	 (1) { <i>lā</i> } "not". { <i>ul</i> } „ (2) <i>šalmu</i> , "image".  <i>amēl urḳi</i> , "gardener".  <i>Nudim-mud</i> , the god Ea.
49. 		 <i>šibtu</i> , "revenue, interest".  <i>šuttu</i> , "dream".
50. 	<i>kun, gun</i>	 <i>zibbatu</i> , "tail".
51. 	<i>ḥu; pag, pak; bag, bak</i>	 <i>iššuru</i> , "bird"; also employed as determinative after the names of birds.






















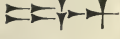
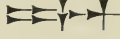










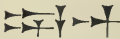


	Sign	Syllabic values	Ideograms
52.	 	<i>nam, sim</i>	 , (1) <i>šīmtu</i> , "fate, destiny". " (2) $\left\{ \begin{array}{l} \text{paḥātu} \\ \text{piḥātu} \end{array} \right\}$ dis- trict".      , <i>paḥātu</i> , gov- ernor".   , <i>sinuntu</i> , "swallow".
53.	 	<i>ig, ik, iḳ</i>	 , <i>bašū</i> , "to be". (E)   , <i>daltu</i> , "door".
54.	 	<i>mud, muṭ, mut</i>	
55.		<i>rad, raṭ, rat</i>	
56.		<i>zi</i>	 , <i>napištu</i> , "life".     , (1) <i>imnu</i> , "right". " " (2) <i>kīnu</i> , "true".
57.		<i>gi</i>	 , <i>kanū</i> , "reed".     , (1) <i>kānu</i> , "to stand". " " (2) <i>kīnu</i> , "firm, true".     , <i>dipāru</i> , "torch".
58.	 	<i>ri; dal, ṭal, tal</i>	







Sign	Syllabic values	Ideograms
59. 	<i>nun; zil, šil</i>	<p>, <i>rubū</i>, "great; noble, prince"; in the latter sense sometimes with determinative .</p> <p> , <i>abkallu</i>, "spokesman, director".</p> <p> , <i>Eridu</i>, the city.</p> <p>    , <i>Igigi</i>, the spirits of heaven.</p>
60. 	see 51. 	
61. 	see 52. 	
62. 	see 53. 	
63. 	see 54. 	
64. 	<i>kab, kap</i>	 , <i>šumēlu</i> , "left".
65. 	<i>hub, huḫ</i>	
66. 	<i>kat, kad, gat; kum, ḫum, gum</i>	  , <i>kitū</i> , "cloth".
67. 	<i>tim, dim</i>	
68. 	<i>mun</i>	 , <i>ḫābtu</i> , "kindness".
69. 	<i>ag, ak, aḫ</i>	<p>, (1) <i>epēšu</i>, "to make".</p> <p>„ (2) <i>banū</i>, "to build".</p> <p>  } <i>Nabū</i>, the god.</p> <p> </p>
70. 		 , <i>taḫāzu</i> , "battle".












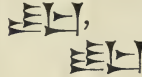







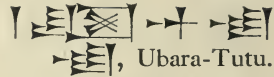
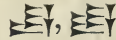


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





















	Sign	Syllabic values	Ideograms
71.		<i>en</i>	<p> (1) <i>bēlu</i>, "lord". „ (2) <i>adi</i>, "up to".</p> <p> (), { <i>maṣartu</i> } "watch". { <i>maṣartu</i> }</p> <p> , <i>kuṣṣu</i>, "cold".</p> <p> } <i>Sin</i>, the } Moon-god.</p> <p> () } <i>Bel</i>, } the god.</p> <p> } <i>Nippur</i>, } the city.</p> <p> , <i>ḥazānu</i> (?), "governor".</p>
72.		<i>dar</i>	
73.		<i>šur, sur</i>	
74.		<i>suḥ</i>	
75.			<p> } <i>Istar</i>, } the goddess.</p>
76.		<i>sa</i>	
77.		<i>kar, kan</i>	
78.		<i>tik, tiḫ; gu</i>	<p>, <i>kišādu</i>, "neck; bank".</p> <p> , <i>gugallu</i>, "director".</p> <p> , <i>Kūtū</i>, the city Cuthah.</p>

Sign	Syllabic values	Ideograms
79.		<i>tur, dur, tur</i>
80.		 , <i>billu</i> , "tribute; burden; talent".
81.		 , <i>dišpu</i> , "honey".
82.		<i>gur, kur</i>  , (1) <i>tāru</i> , "to turn, return". ,, (2) a measure.
83.		<i>si</i>  , <i>karṇu</i> , "horn".   , [<i>ešēru</i>], "to be straight".    , { <i>ištānu</i> } the North-wind; { <i>illānu</i> } see 229,  . ()   , <i>šigaru</i> , "bolt".
84.		<i>tar</i>  , (1) <i>burrumu</i> , "brightly coloured". ,, (2) <i>birṃu</i> , "brightly coloured cloth".
85.		<i>šak, šak; sag; riš, ris</i>  , <i>rēšu</i> , "head".   , <i>kaḫkadu</i> , "head".   , <i>ašaridu</i> , "chief".   , <i>šaḫū</i> , "high officer, ruler".    , <i>sikkūru</i> , "bolt".



























	Sign	Syllabic values	Ideograms
86.			 <i>elippu</i> , "ship".     }    } <i>malahu</i> , "sailor".
87.		<i>dir, řir, tir;</i> <i>mal</i> (Babyl.)	
88.		<i>tab, tap; dap;</i> <i>řab</i>	
89.			 <i>arba'u, irbitti</i> (f.), "four".    ), <i>Arba'ilu</i> , the city Arbela.
90.		<i>tak, tař, tag; řum</i>	 <i>lapātu</i> , "to over-throw".
91.		<i>ab, ap; eř</i>	
92.		<i>nab, nap</i>	
93.		<i>mul,</i>	 <i>kakkabu</i> , "star".
94.		<i>ug, uk, uř</i>	
95.		<i>az, as, ař</i>	
96.			 <i>erū</i> , "copper".
97.			 <i>bābu</i> , "gate".    ), "city-gate".   ), <i>Bābilu</i> , Babylon.

Sign	Syllabic values	Ideograms
98. 		 , { <i>Ninua</i> } { <i>Ninā</i> } Nineveh.
99. 	<i>um</i>	
100. 	<i>dup</i>	 , (1) <i>duppu</i> , "tablet". " (2) <i>tabāku</i> , "to pour out".  , <i>dupšimtu</i> , "tablet of destiny". ()  , <i>dupšarru</i> , "scribe".
101. 	<i>la</i>	 , { <i>ištu</i> } { <i>ultu</i> } "from".   , see 318.  .
102. 	<i>i</i>	 , { <i>nā'idu</i> } { <i>nādu</i> } "exalted". ()  , { <i>askuppu</i> } { <i>askuppatu</i> } "thresh- old".
103. 	<i>kan, gan</i>	 , employed as deter- minative after numbers.   , <i>hegallu</i> , "abun- dance".
104. 	see 181. 	
105. 	<i>tur</i>	 , (1) { <i>šahru</i> } { <i>šihru</i> } "small". " (2) <i>māru</i> , "son".   , { <i>aḫlu</i> } { <i>māru</i> } "son".








































	Sign	Syllabic values	Ideograms
			 { <i>mārtu</i> } “daugh-  <i>mārūtu</i> , “son- ship”.
106.		<i>ad, aṭ, at</i>	 , <i>abu</i> , “father”.
107.		<i>ši</i>	-
108.		<i>ia</i>	
109.		<i>in</i>	
110.		<i>rab, rap</i>	
111.			 , <i>šarru</i> , “king”.  , the god Mar- duk.
112.		<i>šar, sar; šir; ĥir</i>	 , <i>šaṭāru</i> , “to write”.  , <i>kirū</i> , “plantation, garden”.  , <i>kutaššuru</i> (Iftaal of <i>kašāru</i>)?, “to collect, to rally (in- trans.)”
113.			 , <i>dūru</i> , “wall”.  , <i>mītu</i> , “dead”.
114.			 , Ubara-Tutu.
115.		<i>se</i>	 , <i>nadānu</i> , “to give”.  , <i>šūmu</i> , “onion”.






















Sign	Syllabic values	Idcograms
116. 	<i>kas</i> ; <i>raš</i> , <i>ras</i>	 , <i>ḥarrānu</i> , "way".  , <i>girru</i> , "campaign".  , space of two hours; distance traversed in two hours.
117. 	<i>gab</i> , <i>gap</i> ; <i>kaḅ</i> ; <i>daḥ</i> , <i>duḥ</i> ; <i>taḥ</i> , <i>tuḥ</i>	 , <i>irtu</i> , "breast".  (II), <i>māḥiru</i> , "rival".
118. 		 , (1) <i>šēru</i> , "field, plain". ,, (2) <i>šīr</i> , "against".
119. 	<i>daḥ</i> , <i>taḥ</i>	
120. 	<i>am</i>	 , <i>rīmu</i> , "wild ox".  , <i>pīru</i> , "elephant".
121. 		 , <i>šīru</i> , "flesh"; sometimes employed as determinative before some parts of the body.
122. 	<i>ne</i> ; <i>ṭe</i> ; <i>de</i> ; <i>bil</i> , <i>pil</i> ; <i>kum</i> , <i>ḫum</i> ; <i>bi</i> (Babyl.)	 , (1) <i>išātu</i> , "fire". ,, (2) <i>eššu</i> , "new".    , <i>Gibil</i> , the Fire-god.
123. 	<i>bil</i> , <i>pil</i>	 , <i>eššu</i> , "new".
124. 	<i>zik</i> , <i>zik</i> ; <i>šip</i>	
125. 		  , <i>Uruk</i> , Erech.
126. 	<i>ku</i> ; <i>ḫum</i>	









































	Sign	Syllabic values	Ideograms
I27.		<i>gaz, gas, gaš; kas</i>	, <i>dāku</i> , "to slay".
I28.		<i>ram</i>	, <i>rāmu</i> , "to love".
I29.			see 98.
I30.		<i>ur</i>	, <i>sūnu</i> , "loins, thigh". , <i>išid šamē</i> , "the horizon".
I31.			, <i>išdu</i> , "foundation".
I32.		<i>il</i>	
I33.		<i>du; guṣ, kuṣ, kuṣ; gub, kub, kub; kin</i>	, (1) <i>alāku</i> , "to go". ,, (2) <i>nazāzu</i> , "to stand". ,, (3) <i>kānu</i> , "to stand; Piel, <i>kunnu</i> , "to set". ,, (4) <i>kīnu</i> , "true". } <i>italluku</i> (Iftal of <i>alāku</i>), "to go, walk, proceed".
I34.		<i>tum, dum; ib</i> (Babyl.)	
I35.			, (1) <i>imēru</i> , "ass". ,, (2) <i>imēru</i> , a measure. is also employed as determinative; cf. the following ideograms:— , <i>sisū</i> , "horse".

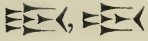














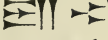




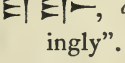


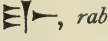
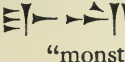
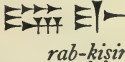
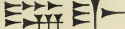
	Sign	Syllabic values	Ideograms
			tive before the names of stones.
144.		<i>kak; kaḫ; da</i>	 , (1) <i>banū</i> , "to build". " (2) <i>epēšu</i> , "to make". " (3) <i>kalū</i> , "all".
145.		<i>ni; zal, sal, ṣal; i; li; ili</i>	 , <i>šamnu</i> , "oil".  , plur.   , <i>ilu</i> , "god".    , <i>pētū</i> , "opener (of a gate), porter."
146.		<i>ir</i>	
147.		<i>mal</i>	
148.			 , (1) <i>rapāšu</i> , "to be broad". " (2) <i>rapšu</i> , "broad". " (3) <i>rupšu</i> , "breadth". " (4) <i>ummu</i> , "mother".
149.	 , 		 , (1) <i>kisallu</i> , "platform". " (2) <i>šamnu</i> , "oil".
150.			  , <i>gušūru</i> , "beam".
151.			 , <i>milku</i> , "counsel".
152.		<i>dak, daḫ; tak; par</i>	
153.		<i>pa; haḫ, haḫ</i>	  , <i>haḫtu</i> , "sceptre".

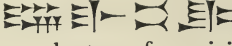
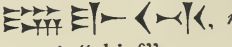










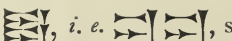








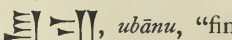
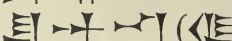
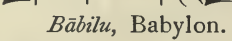

Sign	Syllabic values	Ideograms
		<p>𒌶 𒌷 𒌸, <i>iššakku</i>, "ruler".</p> <p>𒌶 𒌷, (1) <i>Nabū</i>, the god.</p> <p>" " (2) <i>elāt šamē</i>, "the zenith".</p>
154.	𒌶 𒌷	𒌶 𒌷, <i>paršu</i> , "command, ordinance".
155.	𒌶 𒌷	<i>šab, šap; sap</i>
156.	𒌶 𒌷	𒌶 𒌷, <i>Nusku</i> , the god.
157.	𒌶 𒌷	(𒌶 𒌷) 𒌶 𒌷, <i>rē'u</i> , "shepherd".
158.	𒌶	<p>𒌶, (1) <i>išu</i>, "wood"; also employed as determinative before the names of trees, woods, and wooden objects.</p> <p>" (2) In proper names interchanging with 𒌶 𒌷, for <i>šutēšuru</i> "to direct", Ishtafal of [<i>ešēru</i>].</p> <p>𒌶 𒌷, (1) <i>kakku</i>, "weapon".</p> <p>" " (2) <i>tukultu</i>, "help", see 𒌷.</p> <p>𒌶 𒌷, <i>uṣurtu</i>,</p> <p>{ (1) "boundary, end".</p> <p>{ (2) "sculpture, relief".</p>

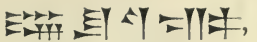



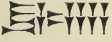


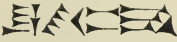


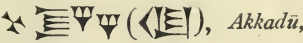

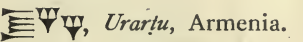



	Sign	Syllabic values	Ideograms
			  , <i>šillu</i> , "shadow".     , <i>sikkūru</i> , "bolt", see 85.    } <i>tukumtu</i> "oppo- <i>tukuntu</i> sition, <i>tukmatu</i> battle".    } (1) <i>Gibil</i> , the Fire-god. } (2) <i>išātu</i> , "fire".
159.			  , <i>alpu</i> , "ox".
160.		<i>al</i>	
161.		<i>ub, up; ar</i>	  , <i>kibratu</i> , "quarter of heaven".
162.		<i>mar</i>	   () <i>māt aḥarrī</i> , the Western- land.     , <i>aḥarrū</i> , the West-wind; see 229.   .
163.		<i>e</i>	 () <i>Bābilu</i> , Baby- lon.
164.		<i>duk; lud, luṭ, lut</i>	  , <i>karpatu</i> , "pot, vessel"; also employed as de- terminative before the names of vessels.
165.			  , <i>inbu</i> , "fruit".

Sign	Syllabic values	Ideograms
166.		<i>un</i>  , <i>nišu</i> , "people".  , <i>zīkrēti</i> (pl.), "women of the palace".
167.		<i>kid, kit; kīd, kīt;</i> <i>gūt; saḥ, siḥ;</i> <i>lil</i>
168.		<i>rid, rit; šid, šit;</i> <i>lak, laḥ; mīs,</i> <i>miš, miš; kil</i>  , <i>minūtu</i> , "number".  , <i>šangū</i> , "priest".  , <i>kunukku</i> , "seal".  , <i>Marduk</i> , the god.
169.		<i>u; šam</i>  , (1) <i>rītu</i> , "fodder". ,, (2) <i>ammātu</i> , an ell. ,, (3) <i>šammu</i> , "plant"; also employed as determinative before the names of plants".
170.		<i>ga</i>  , <i>šizbu</i> , "milk".
171.		 , <i>našū</i> , "to raise".
172.		<i>lah, liḥ, luh; riḥ</i>  , <i>sukkallu</i> , "minister".
173.		<i>kal; rib; lab, lap;</i> <i>lib, liḥ; dan,</i> <i>tan, tan</i>  , (1) <i>dannu</i> , "mighty". ,, (2) <i>danniš</i> , "exceed- ingly".  , <i>lamassu</i> , "sacred colossal bull".  , <i>ušū</i> , a precious wood.

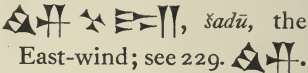

























Sign	Syllabic values	Ideograms
		 \equiv  , <i>idlu</i> , "man, lord".
174.		 \equiv  , <i>šedu</i> , "sacred colossal bull".  \equiv  , <i>karāšu</i> , "camp".
175.		<i>bit, biṭ; pit; e</i>  , <i>bitu</i> , "house; temple".  \equiv  , <i>šangū</i> , "priest".  \equiv  \equiv  , <i>ekallu</i> , "palace".  \equiv  \equiv  , <i>ekurru</i> , "temple".  \equiv  \equiv  , <i>igaru</i> , "wall".
176.		<i>nir</i>
177.		 \equiv  \equiv  (\equiv ), <i>tāru</i> , "to turn, return".
178.		<i>ra</i>
179.		 , <i>amēlu</i> , "man"; also employed as determinative before the names of tribes and professions.  \equiv  \equiv  , <i>amēlu</i> , "man".
180.		<i>šiš, šis; sis, siš</i>  , (1) <i>aḫu</i> , "brother". ,, (2) <i>našāru</i> , "to protect".  \equiv  \equiv  , { <i>Nannaru</i> } the Moon-god. { <i>Sin</i> }  \equiv  \equiv  , <i>Uru</i> , the city Ur.

Sign	Syllabic values	Ideograms
181.	 <i>zak, zaḳ</i>	 , (1) <i>imnu</i> , "right". " (2) <i>pāṭu</i> , "boundary, limit; all".
182.	 see 112. 	
183.	 see 115. 	
184.	 <i>kar; gar</i>	
185.	 <i>id, iḏ, it</i>	 , <i>idu</i> , "hand; side".  , <i>našru</i> , "eagle".  , <i>li'ū</i> , "strong".
186.	 <i>lil</i>	
187.		 , <i>ḳablu</i> , "midst; battle".
188.	 <i>da, ḏa</i>	 , <i>dārū</i> , "lasting, everlasting".  , <i>dannu</i> , "mighty".
189.	 <i>aš</i>	
190.	 <i>ma</i>	 , <i>mātu</i> , "land".  , <i>adanniš</i> , "exceedingly".  , <i>manū</i> , "maneh".
191.	 <i>gal, ḳal</i>	 , <i>rabū</i> , "great".  , <i>ušumgallu</i> , "monster-viper".  , <i>rab-ḳišir</i> , "captain".  , an officer.

	Sign	Syllabic values	Ideograms
			 , con- ductor of musicians.  , <i>rab-ēšrī-</i> <i>tī</i> , "chief".  , <i>rab-</i> <i>āsū</i> , "chief-astrologer".
192.		<i>bar</i>	 <i>parakku</i> , "shrine".
193.		<i>biš, piš; kir, gir</i>	
194.		<i>mir</i>	 , (1) <i>agū</i> , "crown". „ (2) <i>izzu</i> , "angry, terrible".
195.			 , <i>nāgīru</i> , "leader, commander".
196.		<i>bur, pur</i>	
197.			 , <i>i. e.</i>  , see 133.  .
198.			 , <i>bēltu</i> , "lady".
199.		<i>dub, tup</i>	
200.		<i>ša</i>	
201.		<i>šu; kaš; kaš</i>	 , <i>kaš</i> , "hand".  , <i>ubānu</i> , "finger".  , <i>Bābilu</i> , Babylon.  , see 285.  .

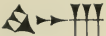






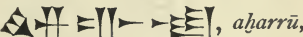


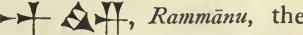
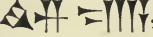
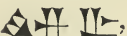


Sign	Syllabic values	Ideograms
		 , <i>šud-šaḫū</i> , "officer".
202.		 , <i>zammeru</i> , "male musician".  , <i>zammertu</i> , "female musician".
203.		 , <i>damāku</i> , "to be favourable".  , <i>gišimmaru</i> , "date-palm".
204.		 , <i>šalmu</i> , "image".
205.		 () , <i>Akkadū</i> , Akkad.  , <i>Urartū</i> , Armenia.
206.		<i>gam, ḫam; gur</i>
207.		 , (1) <i>mātu</i> , "land, country"; also employed as determinative before names of countries. „ (2) <i>šadū</i> , "mountain"; also employed as determinative before names of mountains. „ (3) <i>kašādu</i> , "to conquer". „ (4) <i>naṣāḫū</i> , "to shine forth, to rise (of the sun)".

h*

























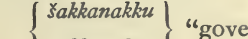







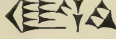







	Sign	Syllabic values	Ideograms
			 <i>šadū</i> , the East-wind; see 229.  .
208.		<i>še</i>	 , <i>še</i> , "grain".  () <i>magāru</i> , "to render obedience to, to gratify, to be propitious".   , <i>šamaššammu</i> , "sesame-seed".
209.		<i>bu, pu; sir; giṭ, kiṭ</i>	 () <i>arku</i> , "long".
210.		<i>uz, us, uṣ</i>	
211.		<i>šud, šut; sir</i>	 , <i>rūku</i> , "distant".
212.		<i>muš; šiṣ</i>	 , <i>šiṣu</i> , "serpent".   , <i>šiṣu</i> , "colossal serpent, dragon".
213.		<i>tir</i>	()  , <i>kištu</i> , "wood, forest".
214.		<i>te</i>	 , (1) <i>temenu</i> , "foundation-stone". " (2) $\left\{ \begin{array}{l} \text{teḥū} \\ \text{teḥū} \end{array} \right\}$ "to be near".  , <i>gallū</i> , "devil".
215.		<i>kār</i>	 , (1) <i>kāru</i> , "wall, stronghold". " (2) <i>eḫēru</i> , "to protect, spare".























	Sign	Syllabic values	Ideograms
216.	𐎗	<i>liš, lis</i>	
217.	𐎗		𐎗, sign sometimes employed for marking the division of words.
218.	𐎗	<i>ud, uṭ, ut; u; tu; tam; bir; par, pīr; laḥ, liḥ; ḥiš, ḥis</i>	<p>𐎗, (1) <i>ūmu</i>, "day".</p> <p>„ (2) <i>ūmu</i>, "storm".</p> <p>„ (3) <i>šamšu</i>, "sun"; generally written with determ. 𐎗.</p> <p>„ (4) <i>šītu</i>, "exit, that which comes forth".</p> <p>„ (5) <i>pišū</i>, "white".</p> <p>𐎗 𐎗, <i>Šamaš</i>, the Sun-god.</p> <p>𐎗 𐎗, <i>ašū</i>, "to go forth".</p> <p>𐎗 𐎗 𐎗, <i>šīt šamši</i>, "sun-rise".</p> <p>𐎗 𐎗 𐎗, <i>erēb šamši</i>, "sun-set".</p> <p>𐎗 𐎗 𐎗, <i>siṣarru</i>, "copper".</p> <p>𐎗 𐎗, <i>Larsam</i>, the city.</p> <p>𐎗 𐎗 𐎗, <i>Sippar</i>, the city.</p> <p>𐎗 𐎗 𐎗, <i>Purātu</i>, the Euphrates; properly the short ca-</p>

	Sign	Syllabic values	Ideograms
			<p>nal between Sippar and the Euphrates.</p> <p>𐎶𐎵𐎶𐎵, <i>urru</i>, "light".</p>
219.	𐎶𐎵𐎶	<i>pi; ma, me</i>	𐎶𐎵𐎶, <i>uznu</i> , "ear".
220.	𐎶𐎶𐎶	<i>lib</i>	<p>𐎶𐎶𐎶, <i>libbu</i>, "heart".</p> <p>𐎶𐎶𐎶 𐎶𐎵𐎶𐎶 𐎶𐎵𐎶𐎶, <i>liplipi</i>, "descendant".</p> <p>(𐎶𐎶𐎶) 𐎶𐎶𐎶 𐎶𐎵𐎶𐎶, <i>Aššur</i>, the city.</p>
221.	𐎶𐎵𐎶𐎵	<i>uḥ</i>	𐎶𐎵𐎶𐎵, { <i>rū'tu</i> } 𐎶𐎵𐎶𐎵 } "breath".
222.	𐎶𐎵	<i>šab, šap; zab; bir, pir; laḥ, liḥ</i>	<p>(𐎶𐎶𐎶) 𐎶𐎵, <i>šābu</i>, "warrior".</p> <p>𐎶𐎵 (𐎶𐎶𐎶), <i>ummānu</i>, "host".</p> <p>𐎶𐎵 𐎶𐎶, <i>niraru</i>, "helper".</p>
223.	𐎶𐎵𐎶		𐎶𐎵𐎶, <i>pir'u</i> , "offspring, descendant".
224.	𐎶	<i>zib, zip; šip</i>	
225.	𐎶	<i>ḫi, ḫi; šar</i>	<p>𐎶, <i>kiššatu</i>, "host, the world".</p> <p>𐎶 (𐎶𐎶𐎶), <i>ṭābu</i>, "good".</p> <p>𐎶𐎶𐎶, <i>Aššur</i>, the god.</p> <p>𐎶𐎶𐎶𐎶𐎶 (𐎶), <i>Aššur</i>, Assyria.</p> <p>𐎶𐎶𐎶𐎶, <i>Eridu</i>, the city.</p>
226.	𐎶𐎶𐎶	'	𐎶𐎶𐎶 is the sign for marking the breathing.

Sign	Syllabic values	Ideograms
227.		<i>aḥ, iḥ, uḥ</i>
228.		<i>kam; ḥam</i>  is employed as determinative after numbers.
229.		 , <i>šāru</i> , "wind".  , <i>šūtu</i> , the South-wind.  , { <i>ištānu</i> } { <i>illānu</i> } the North-wind.  , <i>aḥarrū</i> , the West-wind.  , <i>šadū</i> , the East-wind.  , <i>imḥullu</i> , "evil wind".  , <i>Rammānu</i> , the god Rammān.  , { <i>irpitu</i> } { <i>urpatu</i> } "clouds".  , { <i>nā'idu</i> } { <i>nādu</i> } "exalted".
230.		 , <i>sapāḥu</i> , "to bring to naught".

	Sign	Syllabic values	Ideograms
231.		<i>ḫar, ḫir, ḫur;</i> <i>mur; kin</i>	
232.		<i>ḫuš; ruš</i>	
233.		<i>ṣun</i>	(1) $\left\{ \begin{array}{l} ma'ādu \\ mādu \end{array} \right\}$ "many". " (2) employed as a sign for the plural.
234.		<i>u</i>	$\left\langle \right.$, <i>Rammānu</i> , the god Rammān.
235.		<i>muḫ</i>	$\left\langle \right.$, <i>eli</i> , "over, upon".
236.			$\left\langle \right.$ $\left\langle \right.$, <i>Nergal</i> , the god.
237.			$\left\langle \right.$ $\left\langle \right.$ $\left\langle \right.$, (1) <i>Ištar</i> , the goddess. " " (2) <i>ištar</i> , goddess".
238.		<i>lid, liḫ, lit; rim</i>	
239.		<i>kir</i>	
240.		<i>kiš, kis; ḫiš</i>	$\left\langle \right.$, <i>kiššatu</i> , "host, the world".
241.		<i>mi</i>	$\left\langle \right.$, (1) <i>mūšu</i> , "night". " (2) <i>šalmu</i> , "dark".
242.		<i>gul, kul, ḫul;</i> <i>sun</i>	
243.			$\left\langle \right.$ $\left\langle \right.$ $\left\langle \right.$, <i>iršu</i> , "couch".










Sign	Syllabic values	Ideograms
244.		<i>nim, num</i> (𐎠)     <i>Elamtu, Elam.</i>
245.		<i>tum</i>
246.		<i>lam; lim (?)</i>
247.		   , <i>Marduk, the god.</i>
248.		  , <i>niḫū, "offering".</i>
249.		  , <i>ḫaštu, "bow".</i>
250.		  , <i>kīma, "like, as".</i>
251.		<i>ul</i>
252.		 , <i>šēpu, "foot".</i>  , $\left. \begin{array}{l} \text{šakkanakku} \\ \text{šakkanaku} \end{array} \right\}$ "governor".  , "bones".   , <i>šēru, "field, plain".</i>    , <i>Nergal, the god.</i>
253.		 , <i>kabtu, "heavy".</i>
254.		   , <i>maṣṣu, "sick".</i>
255.		 , (1) <i>īnu, "eye".</i> " (2) <i>pānu, "face".</i> " (3) <i>maḥru, "front".</i> " (4) <i>amāru, "to see".</i>   , <i>amāru, "to see".</i>

Sign	Syllabic values	Ideograms	
		  , <i>abiktu</i> , "defeat".  , (1) <i>Ninib</i> , the god. " " " (2) <i>Nergal</i> , the god.	
256.		<i>ar</i>	
257.			 , (1) <i>tukultu</i> , "help". " (2) <i>iltu</i> , "sign, portent".
258.			 , (1) <i>damāku</i> , "to be favourable". " (2) <i>damku</i> , "favour- able". " (3) $\left. \begin{array}{l} \textit{dumku} \\ \textit{dunku} \end{array} \right\}$ "fa- vour, good fortune". (𐎠)   , <i>damiḫtu</i> , "mercy, favour".
259.		<i>u</i> (late Babylonian)	 , <i>u</i> , "and".    , <i>ašūhu</i> , a tree.
260.		<i>ḫul</i>	 , <i>limnu</i> , "evil, wick- ed". (𐎠)   , <i>limuttu</i> , "evil, misfortune".
261.	 , 	<i>dī, ḫi</i>	 , (1) <i>šalāmu</i> , "to be complete".

Sign	Syllabic values	Ideograms
		<p>𐎶𐎶, (2) <i>šulmu</i>, "prosperity, greeting".</p> <p>𐎶𐎶 𐎶𐎶, <i>daianu</i>, "judge".</p> <p>𐎶𐎶 𐎶𐎶𐎶, <i>sattukku</i>, "regular offering".</p> <p>𐎶𐎶 𐎶𐎶, <i>šanānu</i>, "to equal, to rival".</p> <p>𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, <i>Šulmānu</i>, the god Šulmān.</p>
262.	𐎶𐎶, 𐎶𐎶 <i>tul, til</i>	𐎶𐎶, <i>tilu</i> , "mound".
263.	𐎶𐎶 <i>ki</i>	<p>𐎶𐎶, (1) <i>iršitu</i>, "earth".</p> <p>„ (2) <i>ašru</i>, "place"; also employed as determinative after names of places.</p> <p>„ (3) <i>itti</i>, "with".</p> <p>𐎶𐎶 𐎶𐎶𐎶, <i>dannatu</i>, "distress".</p> <p>𐎶𐎶 𐎶𐎶𐎶, (1) <i>šaplu</i>, "under part".</p> <p>„ „ (2) <i>šaplu</i>, "low, lower".</p> <p>𐎶𐎶 𐎶𐎶𐎶 (or 𐎶𐎶)</p> <p>𐎶𐎶 𐎶𐎶, <i>Šumēr</i>, Southern Babylonia.</p> <p>𐎶𐎶 𐎶𐎶, <i>šubtu</i>, "dwelling".</p> <p>𐎶𐎶 𐎶𐎶, <i>šukultu</i> (?), "weight".</p>


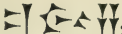
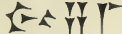
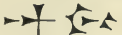













	Sign	Syllabic values	Ideograms
264.			, sign of repetition, "ditto".
265.		<i>din, tin</i>	, <i>balāfu</i> , "to live". , <i>Bābilu</i> , Babylon.
266.		see 323.	
267.		<i>dun; šul, sul</i>	
268.			, <i>ellu</i> , "bright". , <i>hurāšu</i> , "gold". , (1) <i>kaspu</i> , "silver". " " (2) <i>šarpu</i> , "silver".
269.		<i>pad, paš, paš;</i> <i>šuk, šuk</i>	, <i>kurummatu</i> , "food". , <i>nindabū</i> , "of- fering".
270.			, <i>imnu</i> , "right". , (1) <i>Ištar</i> , the god- dess. " " (2) <i>ištar</i> , "god- dess".
271.		<i>man, niš</i>	, (1) <i>šarru</i> , "king". " " (2) <i>Šamaš</i> , the sun.
272.		<i>eš; sin</i>	, <i>Sin</i> , the moon; the Moon-god. , <i>purussū</i> , "deci- sion".

Sign	Syllabic values	Ideograms
273.		(), <i>Bēl</i> , the god.
274.		<i>dīš, tiš; tis, ſis; ana</i> , (1) <i>ana</i> , "to". ,, (2) Determinative before male proper names. ,, (3) <i>išlēn</i> , "one"; with phonetic compl. frequently written ,, (4) <i>enuma</i> , "when".
275.		<i>lal; la</i> , (1) <i>šaḫālu</i> , "to weigh". ,, (2) <i>šimittu</i> , "yoke"; sometimes written with determ. ,, (3) <i>kasū</i> (?), "to bind".
276.		<i>kil, ḳil, gil; rim, rin; ḥab, ḥap; kir</i>
277.		for , see 318. .
278.		, <i>narkabtu</i> , "chariot".
279.		, <i>iddū</i> , "bitumen". , <i>kuḫru</i> , "bitumen".
280.		<i>zar, ṣar</i>
281.		<i>u</i> , <i>šēnu</i> , "sheep".
282.		, <i>būru</i> , "spring, well".





































	Sign	Syllabic values	Ideograms
283.		<i>bul, pul</i>	
284.		<i>zuk, zuḱ; suk</i>	
285.			 , (1) <i>puḥḥuru</i> (Piel of <i>paḥāru</i>), "to collect; to strengthen". „ (2) <i>naphāru</i> , "whole, total".  , <i>naphāru</i> , "total".
286.			 , <i>pulānu</i> (?), "so and so".
287.		<i>me; šib, šip; sip</i>	 is sometimes used in place of  as a sign for the plural.  , <i>simtu</i> , "ornament".
288.		<i>meš, miš</i>	 , sign for the plural.
289.		<i>ib, ip</i>	
290.		<i>ku; dur; tuš</i>	 , (1) <i>tukultu</i> , "help". „ (2) <i>šubātu</i> , "garment"; also employed as determinative before names of stuffs and garments". „ (3) <i>ašābu</i> , "to dwell".  , <i>ulinnu</i> , a garment.

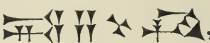































	Sign	Syllabic values	Ideograms
			<p>𐎠𐎠𐎠, <i>urkarinnu</i>, a precious wood. = <i>KARIN</i></p> <p>𐎠𐎠𐎠𐎠, <i>mištu</i>, "club(?)".</p>
291.	𐎠𐎠	<i>lu; dib, tib, tib</i>	<p>𐎠𐎠, (1) <i>šabātu</i>, "to take".</p> <p>„ (2) <i>šēnu</i>, "sheep"; also employed as determinative before names for sheep.</p> <p>𐎠𐎠𐎠𐎠, <i>immeru</i>, "lamb, sheep".</p>
292.	𐎠𐎠𐎠	<i>ki; kin, kin</i>	<p>𐎠𐎠𐎠, (1) <i>šipru</i>, "letter, message".</p> <p>„ (2) <i>mu'uru</i>, "to send, to rule" (Piel of <i>māru</i>, "to send").</p>
293.	𐎠𐎠𐎠𐎠	<i>šik</i>	<p>𐎠𐎠𐎠𐎠, (1) <i>šipātu</i>, "wool"; also employed as determinative before names of wools and woolen stuffs.</p> <p>„ (2) <i>šārtu</i>, "hair".</p>
294.	𐎠𐎠𐎠𐎠𐎠		<p>𐎠𐎠𐎠𐎠𐎠, <i>erinu</i>, "cedar".</p>
295.	𐎠	<i>šu</i>	<p>𐎠, (1) <i>kiššatu</i>, "host, the world".</p>

	Sign	Syllabic values	Ideograms
			<p>𒄠, (2) <i>šu</i>, or <i>šanītu</i>, "times". 𒄠𒄠, <i>Marduk</i>, the god.</p>
296.	𒄠𒄠		𒄠𒄠, <i>šiptu</i> , "incantation".
297.	𒄠𒄠		see 261. 𒄠𒄠.
298.	𒄠𒄠𒄠		see 135. 𒄠𒄠𒄠.
299.	𒄠𒄠		𒄠𒄠, <i>šarāpu</i> , "to burn".
300.	𒄠𒄠𒄠𒄠		𒄠𒄠𒄠𒄠, <i>nīru</i> , "yoke".
301.	𒄠𒄠		𒄠𒄠, <i>hidūtu</i> , "joy".
302.	𒄠	<i>šal, sal; rag, rak; mim</i>	<p>𒄠 { <i>sinniš,</i> } "female, { <i>sinništu</i> } wife"; also employed as determinative before female proper names.</p> <p>𒄠 𒄠, <i>nukurtu</i>, "hostility". 𒄠 𒄠𒄠, see 258. 𒄠𒄠. 𒄠 𒄠𒄠, <i>limuttu</i>, "evil". 𒄠𒄠, <i>mīmma</i>, "anything".</p>
303.	𒄠𒄠	<i>šu; rik</i>	
304.	𒄠𒄠	<i>nin</i>	<p>𒄠𒄠, <i>bēltu</i>, "lady". 𒄠𒄠𒄠𒄠, <i>Bēlīt</i>, the goddess. 𒄠𒄠𒄠𒄠, <i>Al-latu</i>, the goddess of the Lower World.</p>
305.	𒄠𒄠	<i>dam, tam</i>	𒄠𒄠, <i>aššatu</i> , "wife".













Sign	Syllabic values	Ideograms
306.		<i>gu</i>  <i>kussū</i> , "throne".  <i>guzalū</i> , "messenger, minister".  <i>Ba'u</i> , the goddess.
307.		 { <i>naggaru</i> } a tradesman, { <i>nangaru</i> } "carpenter (?)".
308.		<i>āmat</i> (in the name <i>Ti-āmat</i>)  <i>amtu</i> , "maid".
309.		<i>nik, niḫ</i>
310.		<i>el</i>
311.		<i>lum; ḥum; kus</i>
312.		 (1) <i>libittu</i> , "brick". " (2) <i>lipittu</i> , "enclosure".
313.		 (1) <i>ešū</i> , "to disturb, to confuse". " (2) <i>dalāḫu</i> , "to disorder"; e. g. <i>šāru dālihu</i> , "whirlwind".
314.		 is frequently used as a sign for the plural of things that occur regularly in pairs.

	Sign	Syllabic values	Ideograms
315.	𒌷	<i>tuk, tuḫ</i>	𒌷, (1) <i>išū</i> , "to have, to be". ,, (2) in proper names employed for <i>šubšū</i> "to cause to be, to create", Shafel of <i>bašū</i> "to be".
316.	𒌸	<i>ur; lik, liḫ; taš, tas; daš, das; tiš, tiz, tiš</i>	𒌸 𒌸𒌸, <i>nēšu</i> , "lion". 𒌸 𒌸𒌸𒌸, <i>barbaru</i> , "leopard" or "jackal". 𒌸 𒌸𒌸𒌸, { <i>ḫardu</i> } "strong, valiant". { <i>ḫarradu</i> } 𒌸 𒌸𒌸, <i>kalbu</i> , "dog, hound". 𒌸 𒌸𒌸, <i>šidimmu</i> (?), "raging hound".
317.	𒌹𒌹𒌹𒌹		𒌹𒌹𒌹𒌹, <i>šumēlu</i> , "left".
318.	𒌺	<i>a</i>	𒌺, (1) <i>mū</i> , "water". ,, (2) <i>aplu</i> , "son". ,, (3) <i>māru</i> , "son". 𒌺 𒌺𒌺, <i>zanānu</i> , "to rain". 𒌺 𒌺𒌺 } determina- 𒌺𒌺𒌺 𒌺 𒌺𒌺 } tives after numbers and measures. 𒌺 𒌺𒌺𒌺 𒌺𒌺 } { <i>tiāmatu</i> } { <i>tāmtu</i> } "sea". { <i>tāmdu</i> }










Sign	Syllabic values	Ideograms
		<p>  \equiv , <i>mīlu</i>, "flood". , <i>ugāru</i>, "land, region". , <i>eḫlu</i>, "field, estate". , (1) <i>bakū</i>, "to weep". " " (2) <i>bikītu</i>, "weeping, tears". , <i>nāru</i>, "river"; also employed as determinative before names of rivers.   \equiv  \equiv , <i>Purātu</i>, Euphrates. , see 279. .   \equiv  \equiv , see 279. .   \equiv , <i>āsū</i>, "seer, physician".   \equiv , <i>nāḫ-mē</i>, "irrigator".   \equiv , <i>mār-šipri</i>, "messenger". </p>
319.	 	<i>ai</i>    , <i>Ai</i> , a goddess, the spouse of Šamaš the Sungod.
320.		<i>za, ša</i>    \equiv  , <i>uknū</i> , "lapis lazuli".

	Sign	Syllabic values	Ideograms
			 <i>šipru</i> , “ <i>lapis lazuli</i> ”.
321.		<i>ha</i>	 , <i>nūnu</i> , “fish”; also employed as determinative after names of fish.   , <i>halāku</i> , “to be destroyed”.
322.		<i>gug</i>	
323.	 , 	<i>šik, šik̄; sik; zik; pik, piḳ</i>	
324.			 . <i>hammanu</i> , “quarter of heaven”.
325.		<i>šu</i>	 , <i>šūlu</i> , “shekel”.
326.			 , <i>šarru</i> , “king”.
327.		<i>ša, gar</i>	 , (1) <i>šakānu</i> , “to set”. “ (2) <i>šiknu</i> , “image; construction”. “ (3) <i>akālu</i> , “food”.      , <i>makkūru</i> , “property, possessions”.     , <i>kudurru</i> , “service, vassalage”.        } <i>bušū</i> , “property, possessions”.

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	Sign	Syllabic values	Ideograms
			  , <i>mešrū</i> , "wealth, possessions".   , <i>šaknu</i> , "governor".    , <i>haḫḫu</i> , "sceptre".
328.		<i>ia</i>	   , <i>Igi</i> , the spirits of heaven.
329.		<i>aš</i>	

LIST OF NUMERALS.

1.  *išlēn*, fem. *išlēnit*, "one"; *edu*, fem. *iltu*, "one"; *maḫrū*, fem. *maḫrītu*, "first".
2.  *šinā*, fem. *šittā*, "two"; *šanū*, fem. *šanūtu*, "second".
3.  [*šalašu*], fem. *šalaštu*, *šalaltu*, *šelaltu*, "three"; *šašū*, fem. *šalultu*, "third".
4.  } *arba'u*, *irba'*, fem. *irbilli*, *irbitta*, "four"; *ribū*, "fourth".
5.  [*ḫamšu*], fem. *ḫamiltu*, "five"; *ḫanšu*, *ḫaššu*, "fifth".
6.  [*siššu*], fem. *siššit*, "six"; *siššu*, "sixth".
7.  } *siba*, *sibi*, fem. *sibittu*, "seven"; *sibū*, "seventh".
8.  } [*samānu*], "eight"; *samnu*, *samānū*, "eighth".
9.  } [*tišu*], fem. *tišit*, "nine"; *tišū*, "ninth".

- | | | | |
|-------|---|---|---|
| 10. | ◁ | [<i>ešru</i>], fem. <i>ešertu</i> (constr. st. <i>ešerit</i>), "ten"; <i>ešru</i> , "tenth". | |
| 11. | ◁◁ | [<i>išlèn ešru</i>], fem. <i>išlèn ešrit</i> , "eleven". | |
| 12. | ◁◁◁ | "twelve". | 13. ◁◁◁◁ "thirteen". |
| 14. | ◁◁◁◁ | "fourteen". | 15. ◁◁◁◁◁ "fifteen". |
| 16. | ◁◁◁◁◁ | "sixteen". | 17. ◁◁◁◁◁◁ "seventeen". |
| 18. | ◁◁◁◁◁◁ | "eighteen". | 19. ◁◁◁◁◁◁◁ "nineteen". |
| 20. | ◁◁◁◁ | <i>ešrā</i> , "twenty". | 30. ◁◁◁◁◁◁◁ <i>šalāšā</i> , <i>šelāšā</i> , "thirty". |
| 40. | ◁◁◁◁◁◁ | <i>arbā</i> , <i>irba'ā</i> , <i>irbā</i> , "forty". | 50. ◁◁◁◁◁◁◁◁ <i>ḥanšā</i> , "fifty". |
| 60. | ◁◁◁◁◁◁◁ | <i>šuššu</i> , "sixty". | 70. ◁◁◁◁◁◁◁◁◁ "seventy". |
| 80. | ◁◁◁◁◁◁◁◁◁ }
◁◁◁◁◁◁◁◁◁ }
◁◁◁◁◁◁◁◁◁ } | "eighty". | 90. ◁◁◁◁◁◁◁◁◁◁◁ "ninety". |
| 100. | ◁◁◁◁◁◁◁◁◁◁◁ | "hundred". | 200. ◁◁◁◁◁◁◁◁◁◁◁◁ "two hundred". |
| 1000. | ◁◁◁◁◁◁◁◁◁◁◁◁◁◁◁◁◁ | "thousand". | 2000. ◁◁◁◁◁◁◁◁◁◁◁◁◁◁◁◁◁ "two thousand". |

FRACTIONS: ◁◁, *mišlu*, "half"; ◁◁◁, *šuššānu*, *šuššāntu*, "third"; ◁◁◁◁, *šinipu*, "two thirds"; ◁◁◁◁◁, *paraḥ*, "five sixths".

LIST OF DETERMINATIVES.




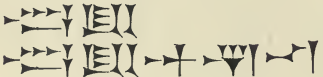


- | | | |
|------|---|---|
| ◁◁◁ | , | determinative before names of deities. ¹ |
| ◁ | , | " " male proper names. |
| ◁◁ | , | " " female proper names. |
| ◁ | , | " " { (1) names of countries. |
| | | " " { (2) names of mountains. |
| ◁◁◁◁ | , | " " names of tribes and professions. |
| ◁◁◁◁ | , | " " names of cities. |
| ◁◁◁◁ | , | " " names of rivers. |

1. For examples illustrating the use of the determinatives, see above, pp. XXXIX ff.

𠄎,		determinative before names of trees, woods, and wooden objects.
𠄎𠄎𠄎,	”	” names of plants.
𠄎𠄎𠄎,	”	” names of stones.
𠄎,	”	” names of stuffs and garments.
𠄎𠄎𠄎,	”	” names of wools and woolen stuffs.
𠄎𠄎,	”	” names of vessels.
𠄎𠄎,	”	” names of some of the larger animals.
𠄎,	”	” words for sheep.
𠄎𠄎,	”	” words for some parts of the body.
𠄎𠄎,	”	” names of the months.
𠄎𠄎𠄎,	”	” names of stars and planets.
𠄎,	”	after names of places.
𠄎,	”	” names of birds.
𠄎,	”	” names of fish.
𠄎	} <i>after cardinals not</i> determinatives after numbers.	
𠄎		} <i>after ordinals</i>
𠄎𠄎	} determinatives after numbers, and measures.	
𠄎𠄎𠄎		
𠄎𠄎𠄎		
𠄎𠄎, 𠄎, 𠄎, 𠄎, 𠄎, 𠄎, 𠄎,		signs for the plural.

LIST OF IDEOGRAMS FOR THE MONTHS.

I.	𠄎𠄎𠄎 𠄎𠄎	} <i>Nisannu, Nisan.</i>
	𠄎𠄎𠄎 𠄎𠄎 𠄎𠄎 𠄎	
II.	𠄎𠄎𠄎 𠄎𠄎	} <i>Airu, Iyyar.</i>
	𠄎𠄎𠄎 𠄎𠄎 𠄎𠄎 𠄎𠄎	

III.		} <i>Simānu</i> , Sivan.
IV.		} <i>Du'ūzu</i> , <i>Dūzu</i> , Tammuz.
V.		} <i>Abu</i> , Ab.
VI.		} <i>Ululu</i> , Elul.
VII.		} <i>Tišrītu</i> , Tisri.
VIII.		} <i>Araḥsamna</i> , Marcheswan.
IX.		} <i>Kislimu</i> , Kislev.
X.		} <i>Tebētu</i> , Tebet.
XI.		} <i>Šabātu</i> , Sebat.
XII.		} <i>Addaru</i> , Adar.
XIII.		} <i>arḫu maḥru ša Addari</i> (also termed <i>arḫu magrū ša Addari</i> , and <i>Addaru arkū</i>), the second Adar or intercalary month.

LIST OF IDEOGRAMS FOR THE PRINCIPAL DEITIES.

- Anu*, the god of heaven, usually written $\text{𒀭} \text{𒀭} \text{𒀭}$
*ilu A-num.*¹
- Bēl*, the god of the earth and of mankind, $\text{𒀭} \text{𒀭} \text{𒀭}$ $\text{𒀭} \text{𒀭}$ $\text{𒀭} \text{𒀭}$
(frequently written $\text{𒀭} \text{𒀭} \text{𒀭} \text{𒀭} \text{𒀭}$); $\text{𒀭} \text{𒀭}$ 𒀭 .
- Ea*, the god of the abyss and of hidden wisdom, written
 $\text{𒀭} \text{𒀭} \text{𒀭} \text{𒀭} \text{𒀭}$ 𒀭 , *ilu E-a*. Another name of Ea is $\text{𒀭} \text{𒀭}$ 𒀭
 $\text{𒀭} \text{𒀭} \text{𒀭} \text{𒀭} \text{𒀭}$, *ilu Nu-dim-mud*.
- Sin*, the Moon-god, $\text{𒀭} \text{𒀭} \text{𒀭}$ $\text{𒀭} \text{𒀭}$ $\text{𒀭} \text{𒀭}$ (frequently written
 $\text{𒀭} \text{𒀭} \text{𒀭} \text{𒀭} \text{𒀭}$); $\text{𒀭} \text{𒀭}$ $\text{𒀭} \text{𒀭}$. Another name of Sin is
Nannaru, $\text{𒀭} \text{𒀭} \text{𒀭} \text{𒀭} \text{𒀭}$ 𒀭 .
- Šamaš*, the Sun-god, $\text{𒀭} \text{𒀭}$ 𒀭 .
- Rammānu*, the Storm-god, $\text{𒀭} \text{𒀭} \text{𒀭}$; ($\text{𒀭} \text{𒀭}$) 𒀭 .
- Marduk*, Merodach, the god of Babylon, $\text{𒀭} \text{𒀭} \text{𒀭}$; $\text{𒀭} \text{𒀭}$
 $\text{𒀭} \text{𒀭}$; $\text{𒀭} \text{𒀭}$.
- Nabū*, Nebo, the god of Borsippa, $\text{𒀭} \text{𒀭}$ (frequently
written $\text{𒀭} \text{𒀭}$); $\text{𒀭} \text{𒀭}$.
- Ninib*, a god of solar character, $\text{𒀭} \text{𒀭} \text{𒀭}$ 𒀭 , *ilu Nin-ib*;
($\text{𒀭} \text{𒀭}$) 𒀭 . Another name of Ninib is *Utgallu*, $\text{𒀭} \text{𒀭}$
 $\text{𒀭} \text{𒀭} \text{𒀭}$ (or $\text{𒀭} \text{𒀭}$) 𒀭 .
- Nergal*, the god of battle, $\text{𒀭} \text{𒀭}$.
- Gibil*, the Fire-god, $\text{𒀭} \text{𒀭} \text{𒀭}$ $\text{𒀭} \text{𒀭}$, $\text{𒀭} \text{𒀭}$.
- Nusku*, a form of the Fire-god, $\text{𒀭} \text{𒀭}$.
- Ura*, the Plague-god, $\text{𒀭} \text{𒀭} \text{𒀭}$.
- Aššur*, the national god of Assyria, ($\text{𒀭} \text{𒀭}$) 𒀭 ; $\text{𒀭} \text{𒀭}$.
- Ištar*, the goddess (1) of love, (2) of battle, $\text{𒀭} \text{𒀭}$
(frequently written $\text{𒀭} \text{𒀭}$), $\text{𒀭} \text{𒀭}$,
 $\text{𒀭} \text{𒀭}$.
- Bēlit*, the spouse of Bēl, $\text{𒀭} \text{𒀭} \text{𒀭}$.

1. A few names that are written phonetically are here included.

i**

- Damkina*, the spouse of Ea, written $\rightarrow\uparrow \text{𒂗} \text{𒂗} \text{𒂗} \text{𒂗}$,
ilu *Dam-ki-na*.
- Ai*, the spouse of Šamaš, written $\rightarrow\uparrow \text{𒂗} \text{𒂗}$, *ilu* *Ai*.
- Ba'u*, the spouse of Ninib, $\rightarrow\uparrow \text{𒂗} \text{𒂗}$.
- Allatu*, the goddess of the Under-world, $\rightarrow\uparrow \text{𒂗} \text{𒂗} \text{𒂗} \text{𒂗}$.
- Igigi*, the spirits of heaven, $\rightarrow\uparrow \text{𒂗} \text{𒂗} \text{𒂗} \text{𒂗} \text{𒂗} \text{𒂗}$,
 $\rightarrow\uparrow \text{𒂗} \text{𒂗}$.
- Anunnaki*, the spirits of earth, written $\rightarrow\uparrow \text{𒂗} \text{𒂗} \text{𒂗} \text{𒂗} \text{𒂗} \text{𒂗}$,
ilu *A-nun-na-ki*.

LIST OF IDEOGRAMS FOR THE PRINCIPAL COUNTRIES,
 CITIES AND RIVERS.

- Akkadū*, Northern Babylonia, $\text{𒂗} \text{𒂗} \text{𒂗} \text{𒂗}$.
- Arba'ilu*, Arbela, $\text{𒂗} \text{𒂗} \text{𒂗} \text{𒂗}$ (𒂗), $\text{𒂗} \text{𒂗} \text{𒂗} \text{𒂗}$.
- Aššur*, Assyria, $\text{𒂗} \text{𒂗} \text{𒂗}$ (𒂗), (𒂗) (𒂗), $\text{𒂗} \text{𒂗} \text{𒂗}$
 𒂗 .
- Aššur*, the city Aššur, $\text{𒂗} \text{𒂗} \text{𒂗}$, $\text{𒂗} \text{𒂗} \text{𒂗}$ (𒂗), ($\text{𒂗} \text{𒂗}$)
 $\text{𒂗} \text{𒂗} \text{𒂗}$.
- Elamtu*, Elam, (𒂗) $\text{𒂗} \text{𒂗} \text{𒂗}$.
- Eridu*, Eridu, $\text{𒂗} \text{𒂗} \text{𒂗}$, $\text{𒂗} \text{𒂗} \text{𒂗}$.
- Idiḫlat* } the Tigris, $\text{𒂗} \text{𒂗} \text{𒂗} \text{𒂗}$, $\text{𒂗} \text{𒂗} \text{𒂗} \text{𒂗}$.
Diḫlat }
- Uru*, Ur, $\text{𒂗} \text{𒂗} \text{𒂗} \text{𒂗}$ (𒂗).
- Uruk*, Erech, $\text{𒂗} \text{𒂗} \text{𒂗} \text{𒂗}$.
- Urartu*, Armenia, $\text{𒂗} \text{𒂗} \text{𒂗}$.
- Bābilu*, Babylon, $\text{𒂗} \text{𒂗} \text{𒂗} \text{𒂗}$ ($\text{𒂗} \text{𒂗}$) (𒂗), $\text{𒂗} \text{𒂗} \text{𒂗} \text{𒂗}$
 𒂗 (𒂗), $\text{𒂗} \text{𒂗} \text{𒂗} \text{𒂗}$ (𒂗), $\text{𒂗} \text{𒂗}$ (𒂗).
- Diḫlat* see *Idiḫlat*.
- Kūtū*, Cuthah, $\text{𒂗} \text{𒂗} \text{𒂗} \text{𒂗} \text{𒂗} \text{𒂗}$.




- Logaš*, the ancient Širpurla, >𐎶𐎵 𐎶𐎵 >𐎶 𐎶𐎵.
- Larsam*, Larsam, 𐎶𐎵 >𐎶𐎶𐎶 𐎶𐎵.
- Nīnua*, { Nineveh, >𐎶𐎶𐎶 𐎶𐎵.
- Ninā*, }
- Nippur*, Nippur, >𐎶𐎶 𐎶𐎶𐎶 𐎶𐎵, >𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎵.
- Sippar*, Sippar, 𐎶𐎵 >𐎶𐎶 >𐎶𐎶𐎶 𐎶𐎵.
- Purātu*, Euphrates, 𐎶𐎵 𐎶𐎵 >𐎶𐎵.
- Šumēr*, Southern Babylonia, 𐎶𐎵 𐎶𐎶𐎶𐎶 (or >𐎶𐎶) >𐎶𐎶𐎶,
(𐎶) >𐎶𐎶 𐎶𐎵.

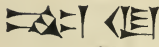
TEXTS

WITH INTERLINEAR TRANSLITERATION AND
TRANSLATION

NAMES AND TITLES OF EARLY BABY- LONIAN AND ASSYRIAN KINGS.



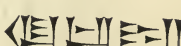
I. Sargon of Agade, about 3800 B. C.


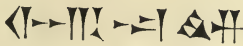



 Šar - ga - ni - šar - ali šar A - ga-
 Šargani - šar-ali, king of Aga-


 de KI

de.





II. Narām-Sin, about 3750 B. C.




 Na - ra - am - ilu Sin šar ki - ib - ra-
 Narām - Sin, king of the four



 tim ar - ba - im

quarters.

III. Hammurabi, king of Babylon, about 2260 B. C.





 Ha - am - mu - ra - bi šarru dannu šar
 Hammurabi, the mighty king, king


 Bābili KI

of Babylon.

IV. Šamši-Rammān, of Assyria, about 1820 B. C.

m Šam - ši - ilu Rammān iššakku Aššur mār
 Šamši-Rammān, ruler of Aššur, son

Iš - me - ilu Da - gan iššakku ilu A - šur
 of Išme-Dagan, ruler of Aššur.

V. Pudi-ilu, king of Assyria, about 1350 B. C.

m Pu - di - ilu šar mātu Aššur apil ilu Bēl - nirari šar
 Pudi-ilu, king of Assyria, son of Bēl-nirari, king

mātu Aššur apil Aššur-uballiṭ šar mātu Aššur
 of Assyria, son of Aššur-uballiṭ, king of Assyria.

VI. Rammān-nirari I, king of Assyria, about 1325 B. C.

m Rammān-nirari šar mātu Aššur apil Pu - di - ilu šar
 Rammān-nirari, king of Assyria, son of Pudi-ilu, king







mātu Aššur
 of Assyria.

VII. Shalmanešer I, king of Assyria, about 1300 B. C.

m ilu Šulmānu-ašaridu šar kiššati apil Rammān-nirari
 Shalmaneser, king of the world, son of Rammān-nirari,

šar kiššati
 king of the world.

VIII. Merodach-Baladan I, king of Babylonia, about 1200 B. C.

ilu Marduk - apil - iddina(na) šar kiššati šar





Merodach-Baladan, king of the world, king






Šumēri^{KI} Akkadī mār Me - li - ši -

of Sumer (and) Akkad, son of Meli - ši -

hu šar^{div.} Bābili^{KI} liplipi

hu, king of Babylon, descendant

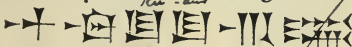








Ku - ri - gal - zu šarri la ša - na - an





of Kurigalzu, a king without equal.

IX. Nebuchadnezzar I, king of Babylonia, about 1150 B. C.





ilu Nabū - ku - dur - ri - ušur rubū na - a - du na -

Nebuchadnezzar, the prince, exalted (and)

as - ku ši - it Bābili^{KI} e - til

magnificent, offspring of Babylon, the lord

šarrāni^{pl} iššakku kar - du šakkanakku

of kings, the courageous ruler, governor

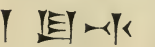









alu Eridu ilu Šamas māti - šu

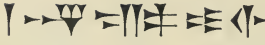
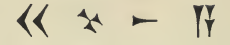

of Eridu, the sun of his land.



X. Tiglath-Pileser I, king of Assyria, about 1100 B. C.

^m Tukulti (ti) - apil - E - šar - ra šar mātu Aššur apil

Tiglath-Pileser, king of Assyria, son





m Aššur - rēš - i - ši *šar mātu Aššur apil* *m Mu - tak-*
 of Aššur-rēš-iši king of Assyria, son of Mutak-




kil - ilu Nusku *šar mātu Aššur*
 kil - Nusku, king of Assyria.

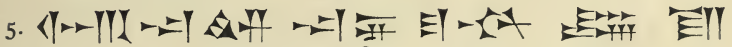
danmu : dannuti | danmal : dannāte
epištu = eppatu | epšeti
*epiru }
 epuru }*


INSCRIPTION FROM A CYLINDER OF HAMMURABI, KING OF BABYLON, ABOUT 2200 B. C.

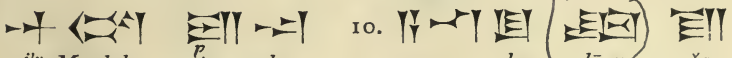
[Brit. Mus., No. 12215.]

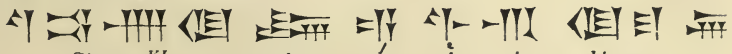
Col. I, 1. 
Ha-am - mu - ra - bi *šarru* *dannu* *šar*
 Hammurabi, the mighty king, king


Bābili ^{KI} *šar* *ki - ib - ra - tim*
 of Babylon, king of the four


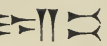



5. 
ar - ba - im *bā-ni* *ma-tim* *šarru* *ša*
 quarters, the founder of the land, the king whose


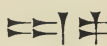

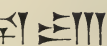


ip - ša - tu - šu *a - na* *ši - ir* *ilu* *Šamaš* *u*
 deeds unto the heart¹ of Šamaš and


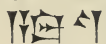





ilu *Marduk* *fa - ba* 10. *a - na - ku* *dūru* *ša*
 Marduk are well-pleasing, am I. The wall of

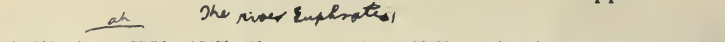
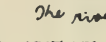
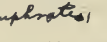
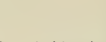
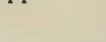


Sippar ^{KI} *in* *e - pi - ri* *ki - ma* *sa*
 Sippar with earth like a






1. Literally "flesh". *Influence of šar is not apiri*








 15.    
 tu - im¹ ra - bi - im re - ši - šu lu - u-
 great mountain its summit I




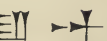
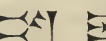

    
 ul - li ap - pa - ra - am lu - uš - ta - aš - hi-
 raised. With a swamp - - - I surrounded
 2nd water I caused to go round it.



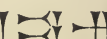



 20.     
 ir - šu² nāru a - na Sippar^{KI}
 it. The canal to Sippar
 The river Euphrates

     
 lu - ~~ab~~ - ri - a - (am) - ma³ kar šu - ul - mi - im ^{šulmu}
 I dug out and a wall of safety
 Euphrates course
 Euphrates

Col. II, 1.     
 lu - u - um - mi - su⁴ Ha - am - mu - ra -
 I erected for it. Hammura-

      
 bi ba - ni ma - tim šarru ša ip - ša - tu - šu
 bi, the founder of the land, the king whose deeds

5.      
 a - na ši - ir ilu Šamaš u ilu Marduk ja-
 unto the heart of Šamaš and Marduk are well-

     
 ba a - na - ku Sippar^{KI} u Bābi-
 pleasing, am I. Sippar and Baby-

1. sa-tu-im = šadīm, i. e. šadī with the mimation.

2. III 2, fr. saḫāru.

3. I 1, fr. ḫāru.

4. lu-u-um-mi-su = lummid-su II 1, fr. emēdu.

nihu - fem nihtu i present

Essymän

umusha from emedu = to stand (778)
ummid-ⁱⁿ Pat. to set up, erect

< 2 > zus: + 1 Marduk.

line 1 (p. 7)

Suktu (cons. subat) 'levelling' Heb. סֻכָּו (suka = covered,
nihu rest, nahu (Heb. נָח) rest;
nehuam = ne'ikim (7 underfoot)

daru (fem darutu plus. daruti fem. pl. darath-)

looking, continental,
dar-i-u = daru 'he' being not here a root but a formalism of affix,
asaku = sduvelu (2 11 7) = Shupht ^{is'isika'} usasib

u 3, 2

nigru (cons st. = nigis) = darling, favourite

naramu = darlu;

line 4

istu = prep. from

ummu - plus. = umē 'day'.

line 5

si-atun = saltu saltu = "eternity" (asur 10000 x 800)
um - saltu days old / p. 323

line 6

ili;


use - ku
by compensation

usapzakaw
usasikaw
use'isika (by on

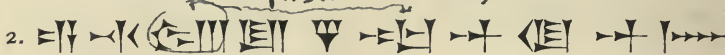
Analakhal changes =
nitration, ~~...~~

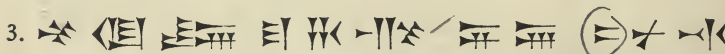
THE
MEMORIAL TABLET OF RAMMĀN-NĪRARI I,
KING OF ASSYRIA, ABOUT 1325 B. C.

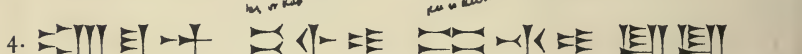
[Brit. Mus., No. 12111.]

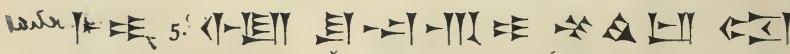
1.  *m ilu Rammān-nirāri rubū el - lu si - mat ili*


Rammān-nirari, the illustrious prince, adorned by god ^{the god}

2.  *e - ti - el - lu ša - ka - an - ki ilāni^{pl}*
the ruler, the viceroy of the gods,

3.  *mu - ki - in ma - ha - za ni - ir dap - nu - ti*
the founder of cities, the destroyer of the

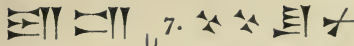

4.  *um - ma - an Kaš - ši - i Ku - ti - i Lu - lu -*
mighty hosts of the Kašši, the Kutī, the Lulu- ^{of Agade} _{Acad}

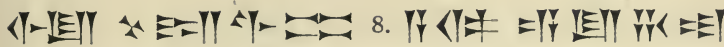

5.  *me - i u Šu - ba - ri - i (mu - hi - ip) kul -*
mī, and the Šubarī, annihilator of



6.  *la - at na - ki - re e - liš u šap - liš*
all foes above and below,¹

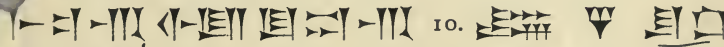

1. That is, around the Upper and the Lower Sea, i. e., Lake Van and Lake Urumiyah.


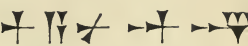
written also from

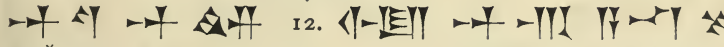

7.  7. 
 da - iš *†* māṭāti - šu - nu iš - tu Lu - up - di
 trampling down their lands from Lupdu

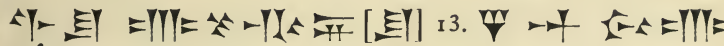
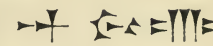
8.  8. 
 u mātu Ra - pi - ku a - di E - lu - ha - at
 and Rapiḫu up to Eluḫat, = *Hebr*

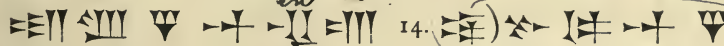

9.  9. 
 - bi - il ki - šat ni - šē (from) mu - ra - piš - *not given*
 who has taken possession of hosts of *people: written careless* who has enlarged *Heb.*

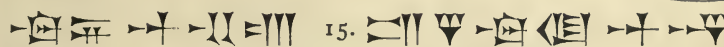

10.  10. 
 me - iš - ri u ku - du - rē šarru ša napḫar
 boundary and frontier, the king for whom all *not mentioned because the word is a k... & mes...*

11.  11. 
 ma - al - kē u rubē pl ilu A - nu ilu Aššur
 rulers and princes Anu, Aššur,
in (sign for storm)

12.  12. 
 ilu Šamaš ilu Rammān u ilu Ištar a - na še - *yet the ro... & u*
 Šamaš, Rammān and Ištar at his

13.  13. 
 pi - šu u - še - ik - ni - šu 'ša - an - gu - u
 feet have forced into submission, the exalted
cf. p. 24. en. did.

14.  14. 
 (ši - ru) ša ilu Bēl mār Pu - di - ilu ša - *side... final*
 priest of Bēl, the son of Pudi-ilu, go-

15.  15. 
 ak - ni ilu Bēl iš - ša - ak - ki ilu Aššur
 vernal of Bēl, ~~ruler~~ of Aššur,
viceroy

16. *ka - ši - id* *mātu Tu - ru - ki - i* *u*
 'the conqueror of Turukī and

17. *Ni - gim - ti* *a - di* *pa - aṭ* *gim - ri - šu*
 Nigimti to its entire extent,

18. *gi - me - ir* *ma - al - ki* *šaḏi(i)* *u* *hur-*
 all of (its) ^{prince} rulers, (its) mountains and high-

19. *ša - ni* *pa - aṭ* *Ku - ti - i* *ra - pal - ti* *AKLY*
 lands, the boundary of the wide-spreading Kutī, *No. 5*

20. *gu - nu* *Aḥ - la - me - i* *u* *Su - ti - i*
 the district (?) of the Aḥlamī and Suti,

21. *Ia - u - ri* *u* *ma - ta - ti - šu - nu*
 the Iauri and their lands,

22. *mu - ra - piš* *me - iṣ - ri* *u* *ku - du - ri*
 who enlarged boundary and frontier,

23. *mār mārī* *ša* *ilu* *Bēl - nirari* 24. *šangū* *ilu*
 grandson of Bēl-nirari, priest of

25. *Aššur - ma* *ša* *um - ma - an* *Kaš - ši - i* *i - na - ru - ma*
 Aššur, who the hosts of the Kašši destroyed

mt.

of il sm.

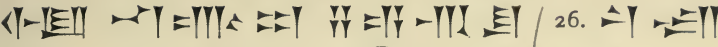
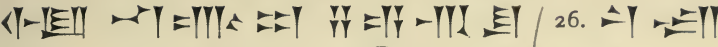
g. n. p. 8. (no. 5)

[Faint, illegible handwritten text, likely bleed-through from the reverse side of the page.]

Lucif.

allaleu } - shyn, howerful;
ellatu } = might, forces; family, relatives;



215


 26. 

 u na - ga - ab za - ē - ri - šu ka - su¹



 and the whole of his enemies his hand

whose hand conquered the whole of his enemies


 27. 

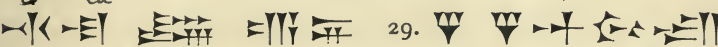
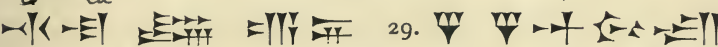
 ik - šu - du mu - ra - piš me - iš - ri u

conquered, who enlarged boundary and


 28. 



 ku - du - ri li - ip - li - pi ša ilu Aššur-

frontier, the great-grandson of Aššur-


 29. 

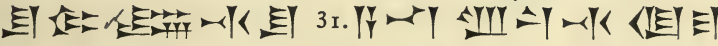
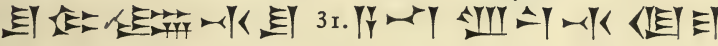
 uballiṣ sarri dan - ni ša ša - an - gu - su²

uballiṣ, the mighty king, whose priesthood


 30. 

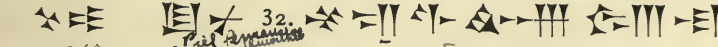
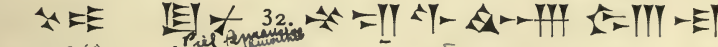
 i - na e - kur - ra - tim šu - tu - rat u

in the temples was glorious and


 31. 



 šu - lum šarru - ti - šu a - na ru - ka - ti ki - ma

whose royal prosperity unto distant (lands) like


 32. 



 šadī(i) ku - nu mu - si - pi - iḫ el - la-

a mountain was established, who broke up the


 33. 

 at mātu šu - ba - ri - i ra - pal - ti mu-

forces of the wide-spreading Šubari, who


 34. 

 ra - piš me - iš - ri u ku - du - ri e - nu - ma

enlarged boundary and frontier. When

1. ka-su = kat-su. — 2. ša-an-gu-su = šangūt-su.

kurru = kur + u.
The u used in the last line
kurru = kurru + u
of Page 110.
plural of kurru = kurru + u
 Microfilm

P. 110

P. 110

P. 110

also see P. 110


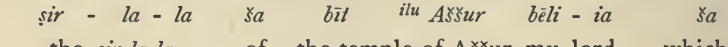
šarru = šangūt


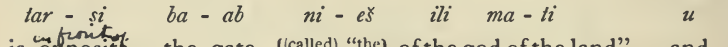
from water = cf. P. 110

matu pi

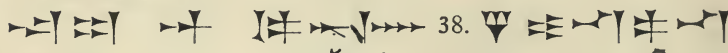
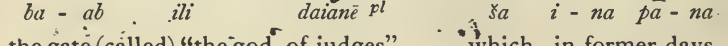
every one may be act on sign


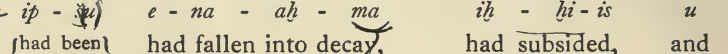
Handwritten notes:
= IIII + change = IIIII
the length of vowels =

 36. 
 šir - la - la ša bīt ilu Aššur bēli - ia ša
 the šir-la-la of the temple of Aššur my lord, which


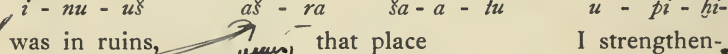
 37. 
 tar - ši ba - ab ni - eš ili ma - ti u
 is ^{in front of} opposite the gate { (called) "the" invocation } of the god of the land" and

Handwritten notes:
called
Beuter
= Hebrew gate.


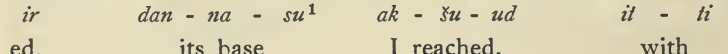

 38. 
 ba - ab ili daiānē^{rl} ša i - na pā - na
 the gate (called) "the god of judges", which in former days

 39. 
 = ip - (u) e - na - aḫ - ma iḫ - ḫi - is u
 { had been } had fallen into decay, had subsided, and
 built,


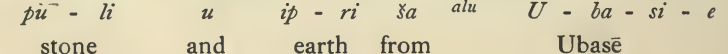
Handwritten notes:
= ip - (u)
had been built,
under me


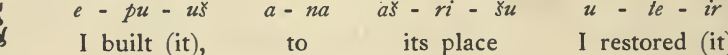
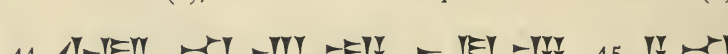
 40. 
 i - nu - uš aš - ra ša - a - tu u - pi - ḫi
 was in ruins, ^{was} that place I strengthen-

Handwritten notes:
Pret
ac b
elle
- taur

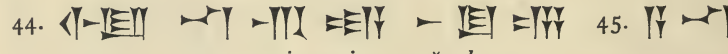
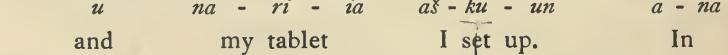
 41.  42. 
 ir dan - na - su¹ ak - šu - ud it - ti
 ed, its base I reached, with

Handwritten notes:
50
50
50

 43. 
 pū - li u ip - ri ša alu U - ba - si - e
 stone and earth from Ubasē

 44.  45. 
 e - pu - uš a - na aš - ri - šu u - le - ir
 I built (it), to its place I restored (it)

Handwritten notes:
Tepus
tepus

 46. 
 u na - ri - ia aš - ku - un a - na
 and my tablet I set up. In

Handwritten notes:
u
akur

1. dan-na-su = dannat-su.

Handwritten notes:
Pret
where
inf. same

enuma = { when from (enu, iuu = tree; ma = generalis here.

III = mus: sir

Sirlalu (?) written sim la-la = forlump. baxle = facade?

-II = en = belu:

ter

loru occurru a pup taru = opposite;

nisu = rarsing, nevocation; = x u 1
her nis = mesi = nesi = gen.

I = < I = di; } = daianu judg; : 11ub }
= ter: kethi sil } = 17

dane Pres. idin = Pres. idan = idan

pame = const. st. pan = "face, countenance"

ua pau = formerly () 17 7

epesu Put epus: Pres. ipus. Imp. epus

ipau, ea is added as common in Relative Sentences
this = ipau (ea) = Permanence of epesu 17 7

enab (ma) = Anahu Put. enab Pres. uniah
ogrow decay, decay;

ih-hisu = neheseu

* unihis for uniahis ques ihhis.
imprat. = ihis

Dear Sir,

I have the pleasure to inform you that your order for [illegible] has been received and is being processed. The goods are expected to arrive in the next few days and will be dispatched to you as soon as possible.

I am sure you will be satisfied with the quality and quantity of the goods. If you have any queries or require further information, please do not hesitate to contact me.

Yours faithfully,
[Signature]

THE RESTORATION OF THE TEMPLE OF AŠŠUR

ar - kat ūmē^{pl} rubū ar - ku - u e - nu - ma
 future days let a future prince, whenever

aš - ru šu - u u - šal - ba - rū - ma
 that place shall have grown old and fallen

na - hu an - hu - su¹ lu - di - iš na - ri - ia
 into decay, its ruins repair, my tablet,

šu - me² šaš - ra a - na aš - ri - šu lu - ti - ir
 the record of my name, into its place let him restore,

ilu Aššur ik - ri - be - šu i - še - me³ ša
 so that Aššur to his prayers may hear. But whosoever

šu - me šaš - ra i - pa - ši - fu - ma šu - um - šu
 the record of my name blots out and his own name

i - ša - fa - ru u lu na - ri - ia u
 inscribes, or my tablet

ša - am - sa - ku a - na ša - aḥ - lu - uḫ - ti
 conceals, (or) to destruction

i - ma - nu - u a - na mi - lim i - na - du - u
 consigns (it), (or) into the stream casts (it),

1. an-ḫu-su = an-ḫūt-su.

55.
i - na išāti i - ka - lu - u a - na mē^{pl}
 (or) in the fire burns (it), (or) into the water

56.
i - na - du - u i - na e - pi - ri u -
 throws (it), (or) with earth cov-

57.
ka - ta - mu a - na bit ikliti (?) a - sar
 ers (it) up, (or) into a dark chamber where,

58.
la a - ma - ri u - še - ri - bu - ma i - ša - ka - nu
 it cannot be seen brings and places (it), ≠

59.
u lu aš - šum ir - ri - ti ši - na - ti - na
 or if (~~anyone~~) because of those curses¹

60.
nā - ka - ra a - ḫa - a ia - a - ba lim - na
 a bitter foe, an evil enemy,

61.
li - ša - na na - ki - ir - ta lu ma - ma
 a hostile tongue,² any = mam-ma

62.
ša - na - a u - ma - a - ru - ma u - ša - ḫa - zḫ
 other man sends and causes (him) to seize (it),

1. That is, the curses that follow those acts.
 2. I. e., "a man of hostile tongue, a slanderer."

kuo I

isāta: "fire" u: m. m. Heb. feu. in Asyriani; It is plus: a (isāti) 3 m. s. w. l. plur. m. l.

Kalu = Rus: kalu. lokum; 7 7 7 = callo (Lat.)

Kalāum = Pres. ikluu. - tōcoveš:

iklute = darkness: (7 7 7) { <|| = brightness

asru = place (7 7 7) { -| = God
∴ kelir = (brightness of God

asat = is; when; ducy

uis:

asru(m) = because of: in order to (for a cause)

irute = curse from araru: wcuras. (7 7 7)

Pal = Pres. { not this verb = iraru }
m. s. arali = araru

kararu = hostile: for: (kararu = ok. hostile)

atū fem abite = hostile

linuru fem. linutte plur. mass linunuti fem. linuneti
evil; wicked; hostile.

aiku sometimes water = 7 7 7 = Heb. ducy.

lisānu plus lisānate = loique. speech

Šanu fem šanitu = other: another

mahem = to correspond or cost price:

mama = man. maw (who. who) = ucy.

maru = seed: (7 7 7) (bless)

Pal = una. in Pres una' or bend;

āhazu = to hold seed

Šap = usahiz = because of seed

ota keni
= ^{un. accented} linunatu ∴ = linunutu = linunutu;

= ^{un. accented} linunāt = linunāt
linunāt

insert
file or
in - go

le
le
er
ei

[Faint, illegible text, possibly bleed-through from the reverse side of the page]

63. *u lu mi - im - ma i - ha - sa - sa - ma*
 or if any plan he conceives and

64. *e - pu - šu ilu Aššur ilu ši - ru a - ši - ib*
 carries out, may Aššur the exalted god who dwelleth

65. *E - har - sag^{dam} - kur - kur - ra ilu A - nu Anu, ilu Bēl Bēl*
 in Eharsagkurkura, Anu, Bēl,

66. *ilu E - a u ilu Istar ilāni rabūti*
 Ea and Istar, the great gods,

67. *ilu I - gi - gu ša šamē(e) ilu A - nun - na - ku*
 the Igigu of heaven, the Anunnaku.

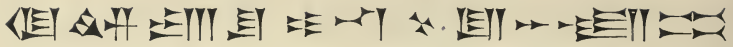
68. *ša ir - ši - ti i - na naphar - šu - nu iz - zi*
 of earth, all of them, in

69. *iš li - ki - el - mu - šu - ma ir - ri - ta*
 anger look upon him and with an

70. *ma - ru - uš - ta ag - gi - iš li - ru - ru*
 evil curse in wrath may they curse


71. *šu šumi - šu zēri - šu el - la - su u*
 him ; his name, his seed, his relatives and

1. el-la-su = ellat-sul



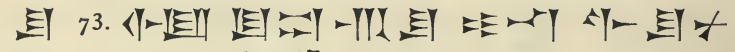
 ki - im - ta - šu i - na māti lu - ḫal - li - ḫu

 his family in the land may they destroy;

72. 

 na - aš - pu - uh māti - šu ḫa - la - aḫ ni - ši


 may the ruin of his land, the destruction of his

73. 

 šu u ku - dū - ri - šu i - na pi - šu - nu


 people and of his border at their weighty

in, out of their glorious mouth

74. 


 kabti lu - ša - am - ma ilu Rammān i - na ri - ḫi - iš

 command be decreed; may Rammān with an evil

75. 


 li - mu - ti li - ir - ḫi - su¹ a - bu - bu

 downpour overwhelm him, may flood,

76. 


 šaru limnu sa - aḫ - ḡa - aš - tu te - šu - u

 destructive wind, rebellion, hurricane (and)

77. 


 a - šam - šu - tu su - un - ḫu bu - bu - tu

 tempest, want (and) famine,

78. 

 a - ru - ur - tu ḫu - ša - ḫu i - na māti - šu lu

 drought (and) hunger in his land be



 ka - ia - an mat - su a - bu - bi - iš lu - uš

 continuous; on his land like a flood may he²

1. li-ir-ḫi-su = lirhiš-su. — 2. I. e., Rammān, the storm-god.

Line 1

kintu "family", (cf. 𐌆𐌆𐌆 ? Heb. (Kamū : kinpu, kinu)

halaku Pres. 3rd = who destroyed

9. zeri (zoli) ab

kiel. Pres. = challik Pres. lihallik; desho; cast

Line 2,

(sapaku) = to call (𐌆𐌆𐌆 ? to sweep away)

nyal sup. = nashuku = who scattered unis;

mislands for maspuh

nisu people's plur. nisi : people;

Line 3

pu = mouth : word : command;

kakatu (kakitatu) (kakituu) = heavy weights, pre-eminence)

kakatu = who heavy (𐌆𐌆𐌆)

asu Pres. usi Pres. ussi Pres. asu to come

frid : be decreed (𐌆𐌆𐌆) 𐌆𐌆𐌆

usa = yausi'a = you-yusa-usa

riku const. = rikis = downpour

kuhutu = evil (misfortune)

rahasu = woodshelm

akuba = flood, deluge (the great flood)

Line 4) limnu = f. limnita (pl. limnita - fer. limnita = evl.
(limnat = const.)

sah mastu = rebellion

775

cau = wrouble, disturb

tesu = hurricane.

uamutu = tempest, hurricane.

Sauaku = Pres. isin. - disappear;

sunu = want, hunger

Bukutu = heap, furnace;

akuru = who hot (777)

arutu brought


hasahu = dry fr. desic. (Aram. 𐌆𐌆𐌆 = desic)

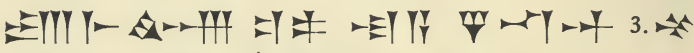
husahu = hunger, famine

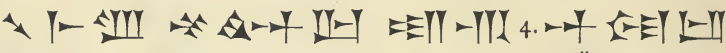
raianu = continuous, enduring (Kamū) Kawam)


THE HUNTING-EXPEDITIONS OF TIGLATH-PILESER I, KING OF ASSYRIA, ABOUT
1100 B. C.

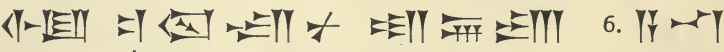
[From a cylinder in the British Museum, No. 12176.]

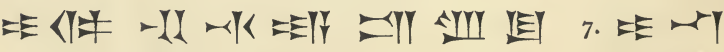
1. 
m *Tukulti(ti)* - *apil* - *E - šar - ra* *idlu ƙar - du*
 Tiglath-pileser, the valiant hero,


2. 
ta - me - iḫ *iṣu ḥaṣṣa* *la - a* *ša - na - an* *mu -*
 who holds a sceptre without equal, who


gam-me - ru *mu - ' - ur* *ši - ri* *ilu Nin - ib*
 exercises lordship over the field. Ninib



u *ilu Nergal* *kakkē Pl-šu-nu* *iz - zu - te*
 and Nergal their terrible weapons


u *iṣu ƙašat - su - nu* *ši - ir - ta* *a - na*
 and their exalted bow to

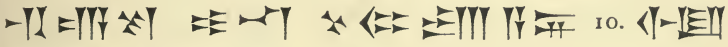

i - di *bēlu - ti - ia* *iṣ - ru - ku* *i - na*
 my lordly power have presented. At




si - kir *ilu Nin - ib* *rā'imi - ia* 8. *IV* *bu - ḫal*
 the bidding of Ninib, who loveth me, four male




rīmāni ^{Pl} *dan - nu - te* *šu - tu - ru - te* 9. *i - na*
 wild oxen, strong (and) mighty, in




ḫu - rib - te *i - na* *mātu Mi - ta - a - ni* 10. *u*
 the desert in the land of Mitāni and



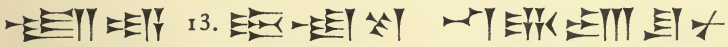
i - na *alu A - ra - zi - ḫi* *ša* *pa - an*
 .in Araziki, which is before




mātu Ḫa - at - te *i - na* *iṣu ḫašti - ia* *dan - na - te*
 the land of the Ḫatti, with my strong bow,




šu - ku - ud *parzilli* *u* *mul - mul-*
 my spear of iron and my



li - ia *zak - tu - te* *na - piš - ta - šu - nu*
 sharp darts I



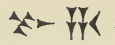
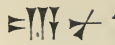




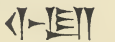
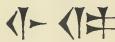
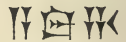
u - šiḫ - ti 14. *maškē* ^{Pl} - *šu - nu* *ḫarnē* ^{Pl} -
 slew. ¹ Their hides, their








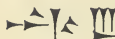


šu - nu *a - na* *ali - ia* *ilu A - šur* *ub - la*
 horns to my city Aššur I brought.






1. Literally, "their life I brought to an end."

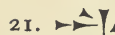



16.    
X *pīrāni* *pl* *bu - ḥa - li* *dan - nu - te*
 Ten elephants, males, mighty ones,


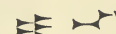



17.     
i - na *mātu* *Ḥarrāni(ni)* *u* *ši - di* *nāru* *Ḥa-*
 in Ḥarran and the district of the Ḥa-



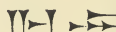

18.     
bur *lu - u* *a - duk* *IV* *pīrāni* *pl*
 bur did I slay ; four elephants




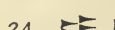
19.   
bal - ṭu - te *lu - u - ṣa - bi - ta* *maške* *pl*
 alive I caught ; their



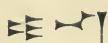
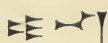
20.     
šu - nu *šinnāti* *pl* - *šu - nu* *it - ti* *pīrāni* *pl*
 hides (and) tusks together with the live

21.    
bal - ṭu - te *a - na* *ali - ia* *ilu* *A - šur*
 elephants to my city Aššur

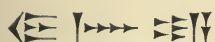





22.     
ub - la *i - na* *si - kir* *ilu* *Nin - ib*
 I brought. At the bidding of Ninib,

23.    
ra - ' - mi - ia *II* *šu - ši* *nēšē* *pl*
 who loveth me, one hundred and twenty lions



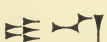

24.    
i - na *lib - bi - ia* *ik - di* *i - na*
 with my courageous heart by




 25. 




kit - ru - ub *mi - it - lu - ti - ia* *i - na*
 the attack of my power on





 26. 







šepē pl - ia *lu - u a - duk* *u* *VIII*
 foot did I slay, and eight


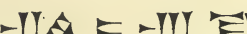



C *nēšē pl* *i - na* *išu narkabti - ia*
 hundred lions in my chariot

27. 





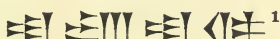
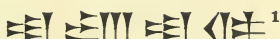
i - na *pat - tu - te* *u - šim - kit*
 with I brought low.

28. 





bu - ul *šēri* *gi - mir - ta* *u* *išsur*
 All beasts of the field and birds





 29. 

šamē(e) *mut - tap - ri - ša* *e - im* *ni - sig*
 of the heaven that fly among my




 30. 

gi pl - ia *lu - u* *at - ta - ad - di* ¹
 spoils (?) I cast.

1. Col. VI, ll. 55—84.

INTRODUCTION TO THE ANNALS OF AŠŠUR- NĀŠIR-PAL, KING OF ASSYRIA, 884—860 B. C.

[From the stele No. 847 and paper squeezes in the British Museum.]

1. | >+ >E|L| >I>+|| >||> >||> >||> >E|L|
ana ilu Nin - ib giš - ri dan - dan - ni šīri
 To Ninib, the powerful, the strong, the exalted,

>||> >||> >+ |>>> >L| >||> >||> >E|L| >I|
ašarid ilāni^{pl} ʔardu šar - hu
 the chief of the gods, valiant, mighty,






>+ >E| >E| > >+ >E| >+ >|| > >+ >+ >+
giš - ma - lu ša ina taḥāzi lā iš - ša - na - nu
 perfect, whose onslaught in battle cannot be


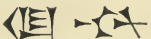


>+ >+ >+ >+ >+ >+ >+ >+ 2. >||> >E| >||> >||> >+ >+ >+
tī - bu - šu aplu riš - tu - u ḥa - šal
 equalled, the son of highest rank, destroyer of


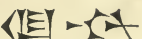




>E| >+ >+ >+ >+ >+ >+ >+ >+ >+ >+ >+ >+
tum - ʔu - ma - te¹ bu - kur ilu Nu - dim - mud
 opposition, first-born of Nudimmud,

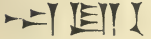
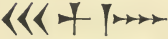

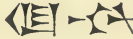

>L| >||> >||> >+ >+ >+ >+ >E| >+ >+ >+ >+ |>>>
ʔarrad ilu Igigi li'ū ma - lik ilāni^{pl}
 hero of the Igigi, the mighty, prince of the gods,



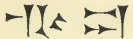


1. The form *tuk-ma-te* occurs as a variant reading.




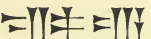
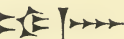




 3. 
i - lit - ti *E - kur* *mu - kil* *mar - kas* *šamē(e)*
 offspring of Ekur, who holds the bolt of heaven












u *iršitim(tim)* *pi - tu - u* *naḫ - be*
 and earth, who opens the depths,



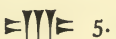

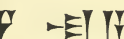






ka - bi - si *iršitim(tim)* *rapašti(ti)* *ilu* *ša* *ina*
 who treads the broad earth, the god without

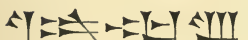








ba - lu - šu *purussē^{pl}* *šamē(e)* *iršitim(tim)* *lā*
 whom the decisions of heaven (and) earth are not


 4. 



ipparasu(su) *mu - nir - bu* *ik - du* *ša* *la - a*
 decided, the destroyer, the strong, the com-






e - nu - u *ki - bit* *pī - šu* *ašarid* *kibrāti^{pl}*
 mand of whose mouth is not void, chief of the four quarters,








na - din *iṣu haṭṭi* *u* *purussī* *ana* *naḫ - ḥar* *kal*
 giver of sceptre and decision unto the whole of all




 5. 

alāni *gu - gal - lu* *šam - ru* *ša* *la - a*
 cities, the ruler, the violent, the com-





ut - tak - ka - ru *si - ḫir* *šap - ti - šu* *li'ū*
 mand of whose lips is not altered, the mighty,

rap - šu - abkal ilāni¹ mu - tal - lu ilu Ut-

 the great, spokesman of the gods, the exalted, Ut-

gallu bēl bēlē(e) ša kip - pat šamē(e)

 gallu,¹ lord of lords, whose hand the ends of heaven

6.

iršitim(tim) ka - tuš - šu paḫ - du šar tam - ḥa - ri

 (and) earth controls, king of the battle,

a - li - lu ša tum - ḫu - ma - tu² i - pi - lu³

 strong one, who opposition has conquered,

šu - ul - lu - ṭu giṭ - ma - lu bēl naḫ - be u

 triumphant, perfect, lord of the depths and

tāmāti¹ iz - zu la pa - du - u ša

 the oceans, terrible, unsparing, whose



ti - bu - šu a - bu - bu sa - pin māṭ nakirē¹

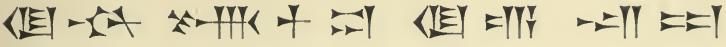
 onslaught is the deluge, who overwhelms the land of enemies,

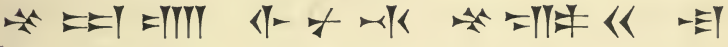
mu - u - šam - kiṭ tar - gi - gi ilu šar - ḥu

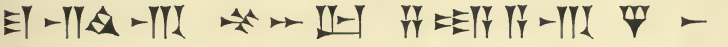
 who overthrows the wicked, a powerful god,

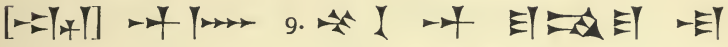
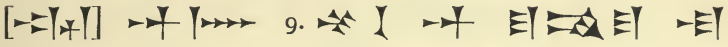
1. A name or title of the god Ninib.
 2. *tuk-ma-tu* occurs as a variant reading.
 3. I 1, Pret. fr. *bēlu*.

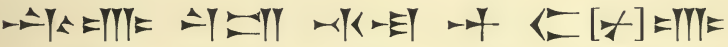

 8. 
ša la e - nu - u mil - lik - šu nu - ur šamē(e)
 whose counsel is not void, the light of heaven



iršitim (tim) muš - par - du ki - riḅ apsī
 (and) earth, who gives light to the depth of the abyss,



mu - ab - biṭ lim - nu - ti mu - šak - niš la
 who annihilates the wicked, who brings to subjection the



ma - gi - ri mu - ḫal - liḅ za - ia - a - ri ša ina
 disobedient, who destroys foes, whose name in



 9. 
puḫur ilāni^{pl} šum - šu ilu ma - am - ma la
 the assembly of the gods no god can


enū (u) ḫa - iš balāṭi ilu rim - nu - u
 humble, the giver of life, a merciful god


ša si - pu - šu fābu a - šib alu Kal - ḫi bēli
 to whom to pray is good, who dwells in Calah, a

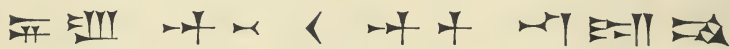

rabē(e) bēli - a^m Aššur - nāšir - aplu šarru dan - nu
 great lord, my lord, [1] Aššur-nāšir-pal [do pray], the mighty king,

10. 
šar kiššati šar la ša - na - an šar kul - lat
 king of the world, a king without equal, king of the whole



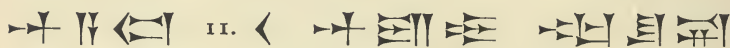
kib - rat *arba'i(i)* *ilu Šam - šu* *kiš - šat* *nišē pl*

of the four quarters, the Sun of the hosts of men,



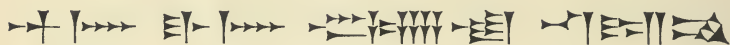
ni - šit *ilu Bēl* *u* *ilu Ninib* *na - ra - am*

dear to Bēl and Ninib, darling of



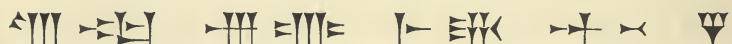
ilu A - nim *u* *ilu Da - gan* *ka - šu - uš*

Anu and Dagan, beloved of




ilāni pl *rabūti pl* *šaḫ - tu* *na - ra - am*

the great gods, submissive, the darling of



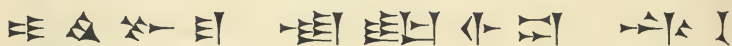
libbi - ka *rubū(u)* *me - gir* *ilu Bēl* *ša*

thy heart, the prince, the favourite of Bēl, whose




šangūt - su *eli* *ilu - ti - ka* *rabīti (ti)*

priesthood unto thy great godhead



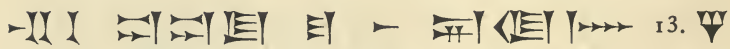
i - ḫi - bu - ma *tu - šar - ši - du* *palā - šu*

is good so that thou hast established his reign,



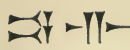
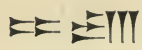
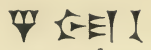

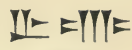
id - lu *ḫar - du* *ša ina* *tukulti (ti)* *Aššur*

the valiant hero, who with the help of Aššur








bēli - šu *ittalaku (ku)* - *ma ina* *mal - ki pl* *ša*

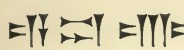


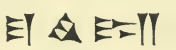
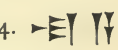
his lord proceeds and among the princes of

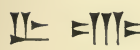


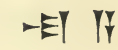
kib - rat *irbitta (ta)* *ša - nin - šu* *la* *išū(u)*
 the four quarters a rival has not,



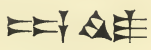
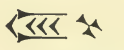
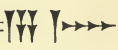
re'ū *tab - ra - a - te* *la* *a - di - ru* *tuḫmati*
 the shepherd of marvellous treasures, who fears not opposition,

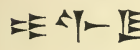

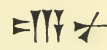


e - du - u *gab - šu* *ša* *ma - ḫi - ra* *la - a*
 the mighty flood who an opponent does not




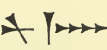
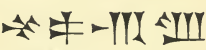
išū(u) *šarru* *mu - šak - ni - eš* *la - a*
 possess, the king who has brought to subjection those that

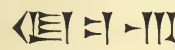



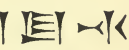
kan - šu - te - šu *ša* *nap - ḫar* *kiš - šat* *nišē pl*
 {were not subject} who the whole of the hosts of men
 to him,

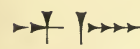

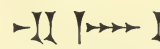
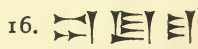
i - pi - lu *zikaru* *dan - nu* *mu - kab - bi - is* *kišād*
 rules, the strong man, who tramples on {the kneck}

ai - bi - šu *da - iš* *kul - lat* *nakirē pl* *mu - pa - ri - ru*
 his foe, {who treads} all enemies, who shatters
 under foot

ki - iṣ - ri *mul - tar - ḫi* *ša* *ina* *tukulti (ti)*
 mighty battalions, who with the help of

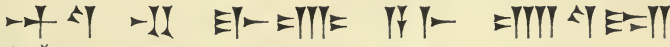






ilāni pl *rabūti pl* *bēlē pl - šu* *ittalaku(ku)-ma*
 the great gods, his lords, proceeds and

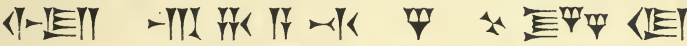
THE ENDOWMENT OF THE TEMPLE OF THE SUN-GOD.


From the Tablet of Sippar inscribed in the reign of Nabū-
apil-iddina, king of Babylon, about 879—853 B. C.


[Brit. Mus., No. 12137.]


1. 
ilu Šamaš bēlu rabū(u) a - šīb E-babbar-ra
 Šamaš, the great lord, who dwelleth in Ebabbara,



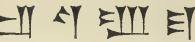


ša ki - rib Sip-par KI ša ina e - ša - a - ti
 which is in Sippar, which during the troubles





5. 
u dal - ha - a - ti ša mātu Akkadī KI
 and disturbances in Akkad







amēlu Su - tu - u amēlu nakiru lim - nu u - saḥ-
 the Sutū, the evil foe, had des-


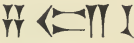




ḥu - u u - ḥal - li - ḫu ušurāti pl
 troyed (and) had cast down the sculptures,


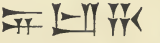
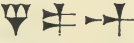



par - šu - šu im - ma - šu - ma 10. šī - kin - šu u
 — his statutes were forgotten and his image and

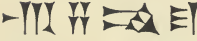


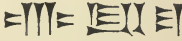




simāti^{p^l}-šu *i - na kātē^{II}* *ip - par - šid - ma* *la*
 his ornaments had disappeared and none








na - ūil *ma - na - ma* *Si - im - maš - ši - hu* *šar*
 beheld them. Simmaššihu king


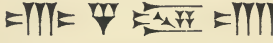

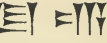





 15.
Bābili *šikin-šu* *iš - ta - al - ma* *pa - ni - šu* *la*
 of Babylon his statue sought for, but his countenance he¹ did not










id - din - šu *ša - lam - šu* *u* *simāti^{p^l} - šu* *la*
 show² him, his image and his ornaments he did not






i - mur - ma *ni - iḅ - ha* *ša pa - an* *ilu Šamaš* *u - šat -*
 find. An enclosure (?) before Šamaš he






ri - ša - am - ma 20. *sattukki-šu* *u - kin - ma*
 erected and regular offerings for him he appointed, and




^m *E - kur - šum - ušabši (ši)* *šangū* *Sippar^{KI}*
 Ekuršumušabši the priest of Sippar,






amēlu bārū *u - ša - aš - bit* *ina* *dannati* *u*
 the seer, he settled (there). During the distress and

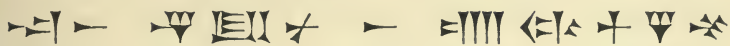




hu - šaḫ - ḫi 25. *ša* *ilu Kaš-šu - u - nādin - aḫi*
 famine at the time of Kaššu-nādin-aḫi,

1. I. e., Šamaš. — 2. Literally, "grant."



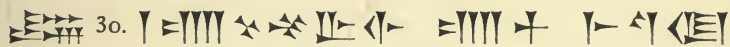
šarri *sattukku* *šu - a - tum* *ip - pa - ri - is - ma*

 the king, that regular offering was stopped and




ba - til *sur - ki - nu* *ina* *E - ul - bar - šakin - šum*

 the drink-offering ceased. Under Eulbar-šakin-šum,

30. 


šarri *Ekur - šum - ušabši* *šangū* *Sip - par*^{KI}

 the king, Ekur-šum-ušabši, the priest of Sippar,



amēlu bārū *šarri* *bēli - šu* *im - hur - ma* *gi - ni - e*

 the seer, before the king his lord went, and {“the appointed}




ilu Šamaš *ba - til* *iḫ - bi - ma* *I* *ka* *akālē*^{pI}

 “Šamaš have ceased” he said. 1 *ka* of food




I *ka* *kurūnnu* *kurmat* *amēlu* *šak - ni* *ša*

 1 *ka* of sesame-wine, the support of the director of



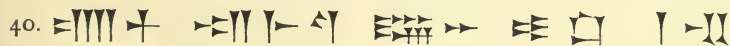
E - sag - gil *ina* *libbi* *gi - ni - e* *ilu Bēl*

 Esagil according to the appointed offerings of Bēl,



a - na *ilu Šamaš* *u - kin - ma* *Ekur - šum - ušabši*






 for Šamaš he¹ ordained and to Ekur-šum-ušabši,

40. 

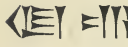

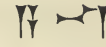

šangū *alu Sip - par* *amēlu bārū* *i - rim* *ištēn (en)*

 the priest of Sippar, the seer, he granted (it). One



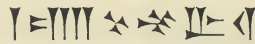

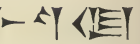
1. I. e., Eulbar-šakin-šum.


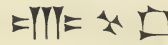
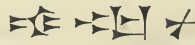
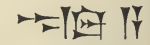
išu kirū *iršit (it)* *Alu - eššu* *KI* *ša*
 garden in the district of Alu-eššu¹, which is




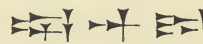
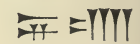
ki - riḅ *Bābili* *KI* *a - na* *ilu Šamaš*
 in Babylon, to Šamaš

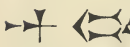

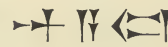


iddin-ma *pān* *E-kur-šum-ušabši(ši)* *šangū* *Sip-par* *KI*
 he gave and to Ekur-šum-ušabši, the priest of Sippar,

amēlu bārū *u - šad-gil* *ar - ka - nu* *ilu Nabū-apil-*
 the seer, he entrusted (it). Afterwards Nabū-apil-

iddina (na) *50.* *šar* *Bābili* *KI* *ni - bit*
 iddina, king of Babylon, the elect of





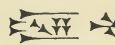







ilu Marduk *na - ram* *ilu A - nim* *u* *ilu Ea*
 Marduk, the darling of Anu and Ea,





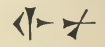





mu - ṭib *lib - bi* *ilu Zarpanitu* *zi - ik - ru*
 who rejoices the heart of Zarpanitu, the valiant

ḫar - du *55.* *ša ana* *šarru - ti* *as - mu* *na - aš*
 hero, who for kingship is adorned, who bears

piḫ - pa - ni *iz - zi - tim* *sa - kiḫ* *amēlu nakiru* *lim - nu*
 a terrible bow, who overthrew the evil foe,

1. *Alu-eššu* = "The New City."

amēlu Su - tu - u ša šur - bu - u hi - tu - šu - un
 the Sutû, whose sin was great,

60. ša ana tu - ur gi - mil mātu Akkadī KI
 whom to avenge Akkad,

šu - šub ma - ha - zi na - di - e parakkē P^l
 to make cities habitable, to found shrines,

uš - šur ušurāti P^l šul - lum paršē P^l
 to fashion sculptures, to preserve statues

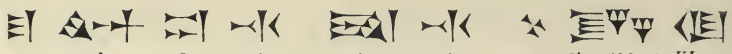
65. u bil - lu - di - e kun - ni sat - tuk - ki
 and ordinances, to establish regular offerings,

šur - ru - uḫ nindabē P^l bēlu rabū(u)
 to increase free-will offerings the great lord

ilu Marduk išu haḫḫa i - šar - ta ri - ' - ut
 Marduk with a right sceptre, the rule of


nišē P^l e - pi - ši u - mal - lu - u
 the peoples to undertake, had

ḫa - tuš - šu ilu Šamaš bēlu rabū ša ištu ūmē P^l
 invested, — Šamaš, the great lord, who for many



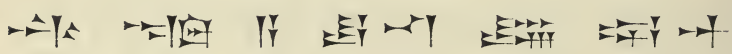
ma - ' - du - ti *it - ti* *matu Akkad^{KI}*

 days with Akkad




ik - me - lu *is - bu - su* *ki - šad - su* *ina*

 had been angry (and) had averted his neck, in



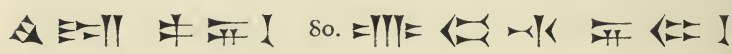
palī *ilu Nabū - apil - iddina(na)* *šar* *Bābi-*

 the reign of Nabū-apil-iddina, king of Baby-



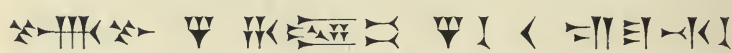
li^{KI} *sa - li - ma* *ir - ši - ma* *u - saḥ-*

 lon, had mercy (and) turn-




ḥi - ra *pa - ni - šu* *u - šur - ti* *šal - mi - šu*

 ed his countenance. His image,




šir - pu *ša ḥa - aš - bi* *šikin-šu* *u si - ma - ti - šu*

 of, his statue and his ornaments




ina *e - bir - li* *naru Pu - rat - ti* *ša*

 on the opposite side of the Euphrates on




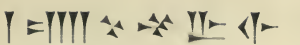

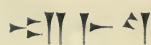
bal - ri *erēb-Šamši* *in - na - mir - ma*




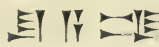

 the western bank were found and




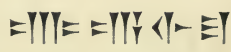


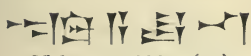
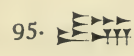
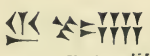

m ilu Nabū-nādin - šum *šangū* *alu Sip-par* *amēlu bārū inu*

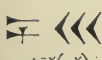
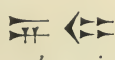
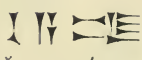
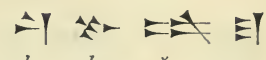
 Nabū-nādin-šum, the priest of Sippar, the seer, of

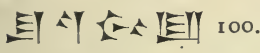
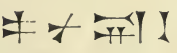




 90. 

zér *m Ekur-šum-ušabši(ši)* *šangu* *alu Sip-par*
 the seed of Ekur-šum-ušabši, the priest of Sippar,



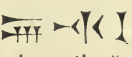






amēlu bārū *ušurti* *šal - mi* *šu - a - tum* *ilu Nabū*
 the seer, that image to Nabū-



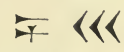
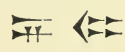




apil - iddina(na) *šarri* *bēli-šu* *u - kal - lim - ma*
 apil-iddina, the king, his lord, showed and






 95. 


Nabū-apil-iddina(na) *šar* *Bābili* ^{K1} *ša*
 Nabū-apil-iddina, king of Babylon, who





epēš(eš) *šal - mi* *šu - a - tum* *ka - bu - šum - ma*
 the preparation of such an image had commanded him and










 100. 


šu - ud - gu - lu *pa - nu - uš - šu* *šal - mu* *šu - a - tum*
 entrusted to him, that image











i - mur - ma *pa - nu - šu* *ir - li - šu* *i - te - li - iš*
 beheld and his countenance was glad (and) joyful was











kab - ta - as - su ¹ *ana* *epēš(eš)* *šal - mi*
 his spirit. To the restoration of that

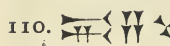








 105. 
šu - a - tum *u - zu - un - šu* *ib - ši - ma* *ina*
 image his attention he turned and with




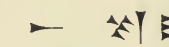

1. *kab-ta-as-su* = *kabtat-su*.









ni - me - ki *ša* *ilu* *E - a* *ina* *ši - pir* *ilu* *Nin-*
 the wisdom of Ea, with the craft of Nin-







igi-nangar-bu *ilu* *Guškin* - *banda* *ilu* *Nin-*
 igi-nangar-bu, Guškin-banda, Nin-







kur - ra *ilu* *Nin - zadim* *ina* *hurāši* *ru - uš - ši - i*
 kurra (and) Nin-zadim with sumptuous gold (and)







110. 





abnu uknī *ib - bi* *ša - lam* *ilu* *Šamaš* *bēli* *rabi*
 bright lapis lazuli the image of Šamaš, the great lord,


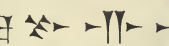








ki - niš *u - kan - ni* *ina* *te - lil - ti* *ša*
 he carefully prepared. With the purification of







 115. 
ilu *E - a* *u* *ilu* *Marduk* *ma - ḥar*
 Ea and Marduk before







iln *Šamaš* *ina* *E - Kar - Za - gin - na* *ša* *kišād*
 Šamaš in E-Kār-Zaginna on the bank of






naru *Pu - rat - ti* *pi - šu* *im - si - ma* *ir - ma - a*
 the Euphrates his mouth he washed and he took up


šu - bat - su
 his dwelling (there).

kuis 5.

- 12 kal. pal. = kalu reign, year of reign

Sanita = repetition, time times ideog (2 1/2)

11 = mu water used also as sign before names of rivers

11 11 = name

- 11 = sad : rat nest

kuis 3

EA 11 = sign to mark boundary

1 = su = kissatu = host, the world; (295)

kuis 3

qbasu = const. st. qihis' multitude

kuis

11 11 (1) = ma'adu f. uauw. mada
sab = zab: dis, lab. = saku = soldiers; inhuman - host;

ummanu plus = ummanu ummanati = wives : people; the few because a collective noun; (1/2) people

taxadu = botanical us, Pusu = taxil

nph = Pret = ittikal = almost in

(1/2) as an = an a suffix in Heb. 11 11 11

ma'adis' = seat; exceedingly;

dixu (Pret = idki) = to fumous, appease, - same root as 2x = a choir; a projection; diff etc.

kuis 5

11 = 11 ubanu finger; (su = hand = kati si = horn (shank) karne

putu = face: front; (11 11 = Heb. 11 11)

letter connected with 11 =

danmetu = strength; father;

saxanu Pret: i'xun Dup i'xun

set. place; effort; establish

1. $\left\{ \begin{array}{l} \text{šāru} - \text{šāret fem. form. generally used in case} \\ \text{numerals between 11 \& 14,} \end{array} \right.$
2. $\left\{ \begin{array}{l} \text{šamāru šrit} \\ \text{𐤔𐤌𐤓𐤕} \end{array} \right.$
3. $\left\{ \begin{array}{l} \text{šamū} \\ \text{šamū atis} \\ \text{šamū atis (plus)} \end{array} \right.$

2. The sign for šāru was often added as sign for šrit but here just cardinal used as in Heb.

3. $\left\{ \begin{array}{l} \text{šamū} \\ \text{šamū atis} \\ \text{šamū atis (plus)} \end{array} \right.$

4. $\left\{ \begin{array}{l} \text{šā} - \text{rushing water} \\ \text{𐤔} - \text{water flowing in an enclosure as a wall} \\ \text{as opposed to marches} \\ \text{𐤔} - \text{naru (Heb. 𐤒𐤒)} \end{array} \right.$

5. $\left\{ \begin{array}{l} \text{šurūt in Gen. 20} \\ \text{rat} - \text{is a phonetic complement to the ideoma} \\ \text{mode of writing.} \end{array} \right.$

6. $\left\{ \begin{array}{l} \text{šāru šis: the dropping of a consonant at the beg.} \\ \text{of a word.} \\ \text{šāru - 'a šis - šis} \\ \text{verb lost in Assyria.} \end{array} \right.$

𐤔𐤌𐤓𐤕

Šamū suggests mat - šamū - mat - amū - land of Ammonites

See 231, 234. v note above of my m. H. P. m. Vol. I.


Hamēshint = 15.

in Assyriology.

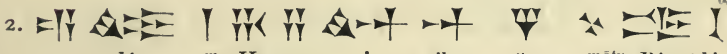
2860-2580
Succeeded to
Ashurn

THE SIEGE OF DAMASCUS BY SHALMANESER II AND THE TRIBUTE OF JEHU, KING OF ISRAEL, 842 B. C.

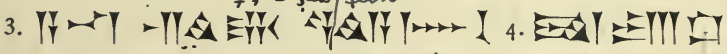
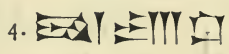
[From paper squeezes in the British Museum, Nos. 114 a and 114 b.]

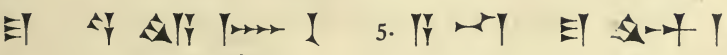
1. 
 ina XVIII patē fl-ia XVI šanītu nāru Purātu .

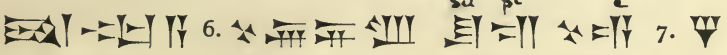
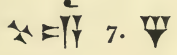
In the 18th year of my reign for the 16th time the Euphrates


2. 
 e - bir m Ha - za - ' - ilu ša mātu Dimaški

I crossed. Hazael of Damascus

3.  4. 
 a - na gi - biš ummānāti fl-šu it - tu - kil-
 in the multitude of his troops in trusted

5. 
 ma ummānāti fl-šu a - na ma - ' - diš
 and his troops in great numbers

6.  7. 
 id - ka - a šadū Sa - ni - ru ubān šadē(e) ša
 he assembled Saniru, the summit of the which
 (mountains,)

8. 
 pu - ut šadū Lab - na - na a - na dan - nu - ti - šu
 is at the entrance to Lebanon, for his fortress

ante-lebanon

mt. Serrus = Hermon (Birk S.)

ephera
shis
sawa not X₁ or X₂
of Heb. Sy

access. of time in Arabic
same (or repeat) 318
318

135 - same mules
mules
cf. J. M.
place, gathering
dear

ix
adv. e
prob. f
ma' d
in the


P. LXVI.
via


last Pileser made every step sure. He left no enemies
and him.


EXTRACTS FROM THE RECORDS OF TIGLATH-PILESER III.


I. The reduction of Hamath and the cities tributary to Uzziah of Judah, about ~~738~~ B. C.


[From paper squeezes in the British Museum, Nos. 115 a—115 e.]



 XIX na - gi - e ša alu Ha - am - ma - at - ti
 Nineteen districts of the city of Hamath


 a - di atāni^{pl} (ni) ša si - hir - ti - šu - nu
 together with the cities round about them,


 ša a - hi tam - tim ša šulmu(mu) ilu Šamši(š_i)
 {which} {on the} the sea of the setting of the sun,
 { (are) } {shore of} *tam din (bein)*


 ša i - na hi - iṭ - ti u kul - lul - te
 which in sin and *quel iniquity (vileness) et. concubines*


 a - na^m Az - ri - ia - a - u e - ki - i - mu
 to Azariah (i. e., Uzziah) they had detached, ?


 a - na mi - šir mātu Aššur utir - ra - a
 to the territory of Assyria I brought back.

*a written copy
no mistake*

OVERTHROW OF UZZIAH'S CONFEDERACY

^{fader} ^{sak:nie}
 amēlu šu - ud - šakē pl - ia amēlu bēl - paḥāti pl
 (collective)

My officers

as governors

²³¹
 eli - šu - nu aš - kun XXX. M, III. C nišē pl (fam. noun)
 over them I appointed; 30,300 people

^{nasahu} ^{no 3}
 as - su - ḥa - am - ma ullu ki - rib
 I carried away from

[#]
 alāni pl - šu - nu - ma piḥāt alu Ku -
 their cities and in the district of Ku

^{gabatu}
 u - ša - aš - bit
 I settled.

II. The tribute of Menahem of Samaria and of other princes of Syria and Asia Minor, 738 B. C.

[From paper squeezes in the British Museum, Nos. 115 a—115 e.]

cf. 116.

ma - da - at - tu ša m Ku - uš - ta - aš - pi
 The tribute of Kuštašpi

alu Ku - um - mu - ḥa - ai m Ra - šun - nu
 of Kummuḥ, Rezin

1. Ll. 9—12.

E. Cuybadocian.

Handwritten: 2nd class
3rd class
319

Excess
mātu *Dimaški* m Me - ni - hi - im - me
of Damascus, Menahem

alu Sa - me - re - na - ai m Hi - ru - um - mu
of Samaria, Hiram = 017 11 *Handwritten:* 11

alu Šur - ra - ai m Si - bi - il - ti - bi - ' - li
of Tyre, Sibittibi'li

Siblos (Hebr)
alu Gu - ub - la - ai m U - ri - ik - ki
of Gebal, Urikki

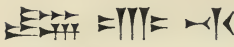

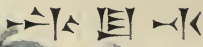
P. 25
mātu Ku - u - ai m Pi - si - ri - is alu Gar - ga -
of Kūi, Pisiris of Carche-

P. 12
miš - ai m E - ni - ilu alu Ha - am - ma - ta - ai
mish, Eni-ilu of Hamath,

m Pa - na - am - mu - u alu Sa - am - ' - la - ai
Panammū of Sam'al *Handwritten:* n. 5. of Antioch met mt. Ammanus


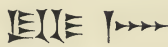


m Tar - hu - la - ra mātu Gur - gu - ma - ai m Su - lu - ma - al
Tarḫulara of Gurgum, Sulumal

mātu Me - lid - da - ai m Da - di - i - lu alu Kas -
of Melid, Dadilu of Kas-

 sarru - u - ti immerē pl fat sheep,

of royalty,¹


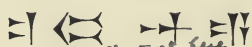
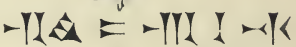





 ša šipāti pl - šu-nu ar - ga - man - nu

whose

fleeces

with crimson


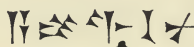


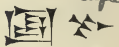
 šar - pat iṣ - šur mut - tap - ri - šu - ti

are dyed,

birds of the heaven

that fly,

adj. plus ending
for participles uninflected as adjectives

 ša a - gap - pi - šu - nu a - na ta - kil - te šar - pu



whose

wings

with

purple



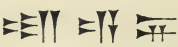
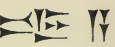
are dyed,

 imēru sisē pl imēru parē pl

horses,

mules,


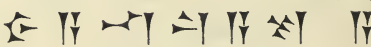

 alpē pl u ši - e - ni imēru gam - cam

oxen

and

sheep,

cam-

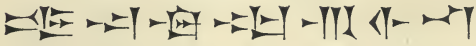





 malē pl f a - na - ka - a - te a - di

els (and)

female camels

with

 imēru ba - ak - ka - ri - ši - na am - ḥur

their foals

I received.

1. I. e., royal treasures.

2. Ll. 29—36.

paid about 1/2 million gold when Assyrians

III. The death of Pekah and the accession of Hoshea to the throne of Israel, ~~724~~⁷³³ B. C.

[From paper squeezes in the British Museum, Nos. 116 a, 116 b, 122, 124 a, 124 b, 125 a and 125 b.]

alu Ga - al - ' - za alu A - bi-
The cities of Gal'za (and) Abi-

il - ak - ka ša pāt mātu Bit - Hu - um - ri - a
lakka, which ^[are on the] _[border of] Israel¹,

... - li rap - šu a - na si - hir - ti - šu ^{šar} _{Qasihar}
... li the wide-spreading, in its whole extent

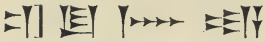



h - na mi - šir mātu Aššur u - tir - ra ^{u-fawin}
to the territory of Assyria I restored. ^{this was never an Assyrian before}




amelu šu - ud - šakē pl - ia amēlu bēl - paḥāti pl
My officers as governors

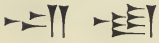
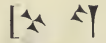


eli - šu-nu aš - kun in Ha - a - nu - u - nu
over them I appointed. Hanno




alu Ha - az - za - at - ai la - pa - an
of Gaza before





1. Literally "Land of the House of Omri".

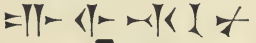

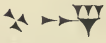




kakkē ^{Fl} - *ia* . . . *ip - par - ši - du - ma* *a - na*
 my arms  fled and to



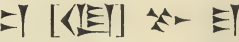



matu *Mu - uš - ri* *in - nab - tu* *alu* *Hu - az -*
 Egypt escaped. Ga-









zu - tu *akšun(ud)* *makkūra - šu* *bušā - šu*
 za I conquered, his property, his possessions,






ilāni ^{Fl} (*ni*) - *šu* *aš - lu - la* . . . *mātu* *Bit - Hu - um -*
 his gods I carried off. . . . The land of Is-





ri - a . . . *pu - hur* *nišē* ^{Fl} - *šu* *a - di*
 rael . . . the whole of his people together with





mar - ši - ti - šu - nu *a - na* *mātu* *Aššur* *u - ra - a*
 their possessions to Assyria I carried.




^m *Pa - қа - ha* *šarra - šu - nu* *is - ki - pu - ma*
 Pekah their king they overthrew and





^m *A - u - si - '* *a - na* *šarru - ti* *a - na*
 Hoshea to the kingship over



eli - šu - nu *aš - kun*
 them I appointed.

EXTRACTS FROM THE ANNALS OF SARGON.

I. The Fall of Samaria, 722 B. C.

[From Botta, *Monument de Ninive*, vol. IV, pl. 145.]

*came to throne and
in January 721
Samaria was 724
under Hoshai at the
Egypt. H
any after
the change of
years.*

alu Sa - me - re - na al - me ak - sud
 The city of Samaria I besieged, I took.

ašra

 XXVII. M, II. C, XC niše pl a - sib libbi - šu
 27,290 of the people that dwelt therein
šim *toša*
niše pl
Libbi-šu

*Partici
may often
then for
construct*

aš - lu - la L išu narkabāti pl ina libbi - šu - nu
 I carried away ; 50 chariots from them

ak - šur - ma u si - it - tu - ti i - nu - šu - nu
 I took , and the others their share

u - ša - hi - iš amelu šu - ud - šaki - ia eli - šu - nu
 I caused to take. My officer over them

aš - kun - ma bilat šarri maḥ - ri - e
 I appointed and the tribute of the former king

e - mid - su - nu - ti
 I laid upon them.

abaku

1. Ll. 11-13.

Amida

Dutan = major general
*Speech 20: (Sargon received homage & surroundings from
of M.E.L.H.P.M. II. sec. 418 et seq.)*

II. Sargon's campaign against Ashdod, 711 B. C.

[From Botta, *Monument de Ninive*, vol. IV, pl. 82 and vol. III, pl. 65.]

𐎶 𐎶 𐎠𐎵 𐎠𐎶 𐎶𐎵 𐎶𐎶 𐎶𐎶𐎶𐎶 𐎠𐎵 𐎶𐎵 𐎶𐎶𐎶𐎶 𐎶𐎵 𐎶𐎶
m A - zu - ri šar alu As - du - di
Azuri, king of Ashdod,

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 [𐎶] 𐎶𐎵 𐎶𐎶𐎶𐎶 𐎶𐎵 𐎶𐎶𐎶𐎶 𐎶𐎵 𐎶𐎶𐎶𐎶
a - na la ^{uſin'} na - še - e bil - te lib - bu - šu
to no longer *really = našē (you)* Bring tribute in his heart.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎶𐎶𐎶 𐎶𐎵 𐎶𐎶𐎶𐎶 𐎶𐎵 𐎶𐎶𐎶𐎶
ik - pu - ud - ma a - na šarrāni ^{Pl (ni)} li - me -
planned and to the kings in his neigh -

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎶𐎶𐎶 𐎶𐎵 𐎶𐎶𐎶𐎶 𐎶𐎵 𐎶𐎶𐎶𐎶
ti - šu zī - ra - a - ti mātu Aššur KI
bourhood (proposals of) hatred against Assyria

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎶𐎶𐎶 𐎶𐎵 𐎶𐎶𐎶𐎶 𐎶𐎵 𐎶𐎶𐎶𐎶
iš - pur - ma. ^{ana - šu} aš - šu limu^{tu}(tu) e - pu - šu
sent. Because ~~the~~ evil he had done

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎶𐎶𐎶 𐎶𐎵 𐎶𐎶𐎶𐎶 𐎶𐎵 𐎶𐎶𐎶𐎶
eli niše ^{Pl} māti - šu be - lu - su ¹ u - nak -
over the people of his land his rule I chang -

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎶𐎶𐎶 𐎶𐎵 𐎶𐎶𐎶𐎶 𐎶𐎵 𐎶𐎶𐎶𐎶
kir - ma ^m A - hi - mi - ti a - hu ta - lim - šu
ed and Aḫimiti, his twin-brother,

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎶𐎶𐎶 𐎶𐎵 𐎶𐎶𐎶𐎶 𐎶𐎵 𐎶𐎶𐎶𐎶
a - na šarru - ti eli - šu - nu aš - kun
to the kingship over them I appointed.

1. be-lu-su = betūt-su.

amēlu *Hat - ti - i* dā - bi - ib za - lip - ti
 The Hatti, planning iniquity,

be - lu - su i - zi - ru - ma ^m Ia - at - na
 his rule hated, and Iatna¹ ← Cyp

la ^{graw} be - el isu ^{qu} kussī ^{za} ša ⁽²⁵⁰⁾ kīma ša - a - šu - nu - ma
 with no claim to the throne, who like them

over *over* *over*
 pā - lūh be - lu - ti(h) la i - du - u u - rab-
 reverence for authority did not know, they rais-


bu - u e - li - šu - un i - na ug - gat
 ed over them. In the anger of

(deor for riding)
 lib - bi - ia it - ti isu narkabat šēpē II-ia u
 my heart with the chariot of my feet and

imēru bit - hal - lum - ia ša a - šar sa - al - me
 my horses, which *from the place* *during* of favours
 } *becau* *bec* *his ear*

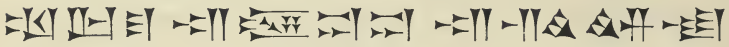
i - da - ai la ip - par - ku - u a - na
from my side do not depart, to

1. Variant reading: , Ia-ma-ni.




alu As - du - di ali šarru - ti - šu hi - it - mu-ḫiṣ

 Ashdod, his royal city, in haste



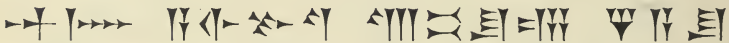
al - lik - ma alu As - du - du alu Gi - im - tu

 I went, and Ashdod, Gimtu (and) ^{Gath}



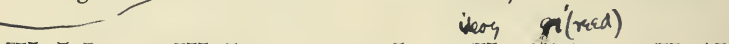
alu As - du - di - im - mu al - me akšud(ud)

 Asdudimmu I besieged, I conquered.



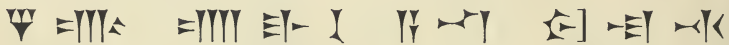
ilāni^{pl} a - ši - bu - ut lib - bi - šu - un ša - a - šu

 The gods that dwelt therein, himself




a - di niše^{pl} māti-šu ḫurāšu kaspu

 together with the people of his land, gold, silver,



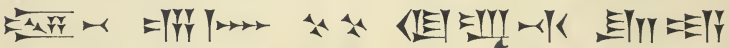
makkūr ekalli-šu a - na šal - la - ti

 the possessions of his palace, as booty



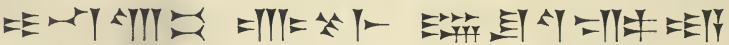
am - nu - šu alāni^{pl} šu-nu - ti a - na eš - šu - ti

 I counted. Those cities anew



aš - bat niše^{pl} mātāti ki - šit - ti kātē^{II} - ia

 I took. People {from (various) lands,} the prisoners of my hands,



i - na lib - bi u - še - šib amēlu šu - ud - šakī - ia

 therein I settled; my officer

amēlu *bēl* *paḥāti* *eli - šu - nu* *aš - kun - ma*
 as ruler over them I set and

il - ti *nišē pl* *mātu Aššur KI* *am - nu*
 with the people of Assyria I reckoned (them).

1. IV, 82, ll. 2—13 and III, 65, l. 1 f.

SENNACHERIB'S INVASION OF PALESTINE, AND THE SIEGE OF JERUSALEM, 701 B. C.

[From a cylinder in the British Museum, No. 12174.]

i - na šal - ši gir - ri - ia a - na mātu Ḫa-at-ti

 In my third expedition to the land of the Ḫatti

lu al - lik m Lu - li - i šar alu Ši -

 I went. Lulī, king of Si-

Elulias of Josephus

du - un - ni pul - ḫi me - lam - me be - lu - ti - ia

 don, fear of the splendour of my dominion

(fear)

is - ḫu - pū - šu - ma a - na ru - uk - ki ḫabal

 overwhelmed and afar off into the }

} midst }

tam - tim in - na - bit - ma māta - šu e - mid alu Ši -

 of the sea he fled and his land I subdued. Si-

du - un - nu rabū(u) alu Ši - du - un - nu šihru

 don the great, Sidon the less,

*n divisible & compensati for covenant
 it may be translation
 Digitized by Microsoft®*

𐤀𐤁𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏𐤏 𐤁𐤏𐤏𐤏𐤏𐤏 𐤁𐤏𐤏𐤏𐤏𐤏𐤏 𐤁𐤏𐤏𐤏𐤏𐤏𐤏𐤏 𐤁𐤏𐤏𐤏𐤏𐤏𐤏𐤏𐤏 𐤁𐤏𐤏𐤏𐤏𐤏𐤏𐤏𐤏𐤏
 alu Bit - zi - it - te alu Ša - ri - ip - tu - *cf. S.*
 Bit-zitte, Zarephath,

𐤀𐤁𐤏 𐤀𐤁𐤏𐤏 𐤀𐤁𐤏𐤏𐤏 𐤀𐤁𐤏𐤏𐤏𐤏 𐤀𐤁𐤏𐤏𐤏𐤏𐤏 𐤀𐤁𐤏𐤏𐤏𐤏𐤏𐤏 𐤀𐤁𐤏𐤏𐤏𐤏𐤏𐤏𐤏
 alu Ma - ḥal - li - ba alu U - šu - u
 Maḥalliba, Ušū,

𐤀𐤁𐤏 𐤀𐤁𐤏𐤏 𐤀𐤁𐤏𐤏𐤏 𐤀𐤁𐤏𐤏𐤏𐤏 𐤀𐤁𐤏𐤏𐤏𐤏𐤏 𐤀𐤁𐤏𐤏𐤏𐤏𐤏𐤏𐤏 𐤀𐤁𐤏𐤏𐤏𐤏𐤏𐤏𐤏𐤏
 alu Ak - zi - bi alu Ak - ku - u alāni ^{pl} - šu
 Akzīb (and) Akko, his strong ci-

𐤀𐤁𐤏𐤏 𐤀𐤁𐤏𐤏𐤏 𐤀𐤁𐤏𐤏𐤏𐤏 𐤀𐤁𐤏𐤏𐤏𐤏𐤏𐤏 𐤀𐤁𐤏𐤏𐤏𐤏𐤏𐤏𐤏𐤏 𐤀𐤁𐤏𐤏𐤏𐤏𐤏𐤏𐤏𐤏𐤏
 dan - nu - ti bīt dūrāni ^{pl} (ni) a - šar
 ties, fortresses, the places
house of towers

𐤀𐤁𐤏𐤏𐤏 𐤀𐤁𐤏𐤏𐤏𐤏 𐤀𐤁𐤏𐤏𐤏𐤏𐤏 𐤀𐤁𐤏𐤏𐤏𐤏𐤏𐤏𐤏 𐤀𐤁𐤏𐤏𐤏𐤏𐤏𐤏𐤏𐤏𐤏
 ri - i - ti u maš - ki - ti bīt tuk - la - ti - šu
 for pasture and watering, the stations for his troops,

𐤀𐤁𐤏𐤏𐤏 𐤀𐤁𐤏𐤏𐤏𐤏 𐤀𐤁𐤏𐤏𐤏𐤏𐤏 𐤀𐤁𐤏𐤏𐤏𐤏𐤏𐤏𐤏 𐤀𐤁𐤏𐤏𐤏𐤏𐤏𐤏𐤏𐤏
 ra - šub - bat kakki ilu Aššur bīli - ia
 the might of the arms of Ashur, my lord,

𐤀𐤁𐤏𐤏𐤏𐤏𐤏 𐤀𐤁𐤏𐤏𐤏𐤏𐤏𐤏 𐤀𐤁𐤏𐤏𐤏𐤏𐤏𐤏𐤏 𐤀𐤁𐤏𐤏𐤏𐤏𐤏𐤏𐤏𐤏𐤏𐤏
 is - ḥu - pū - šu - nu - ti - ma ik - nu - šu še - pu - u - a
 overwhelmed them, and they submitted at my feet,

𐤀𐤁𐤏𐤏𐤏𐤏𐤏 𐤀𐤁𐤏𐤏𐤏𐤏𐤏𐤏 𐤀𐤁𐤏𐤏𐤏𐤏𐤏𐤏𐤏 𐤀𐤁𐤏𐤏𐤏𐤏𐤏𐤏𐤏𐤏𐤏
 m Tu - ba - ' - lu i - na išu kussī šarru - ti
 Tuba'al on the throne of the kingdom
Tuba'al

𐤀𐤁𐤏𐤏𐤏𐤏𐤏𐤏 𐤀𐤁𐤏𐤏𐤏𐤏𐤏𐤏𐤏 𐤀𐤁𐤏𐤏𐤏𐤏𐤏𐤏𐤏𐤏𐤏 𐤀𐤁𐤏𐤏𐤏𐤏𐤏𐤏𐤏𐤏𐤏
 eli - šu - un u - še - šib - ma biltu man - da - at - tu
 over them I seated and taxes and tribute

wašaku
 Digitized by
 𐤀𐤁𐤏𐤏𐤏𐤏𐤏 𐤀𐤁𐤏𐤏𐤏𐤏𐤏𐤏𐤏
 i - šar

*Primo statu
vob*

*quod
sane
de il
sente*

*ut
pach
israh*

be - lu - ti - ia šat - ti - šam la ba - aš - lu

to my dominion, *which* yearly, *which* unceasing,
ut = which yearly do not cease

u - kin ši - ru - uš - šu ša m Mi - in -

I fixed upon him. Of Me-

ut = adica = al

hi - im - mu alu Šam - si - mu - ru - na - ai

nahem of Šamsimuruna,

m Tu - ba - ' - lu alu Ši - du - un - na - ai

Tuba'al of Sidon,

the Sidonian

m Ab - di - li - ' - ti alu A - ru - da - ai

Abdili'ti of Arvad,

Abdi = servus of Leah

m U - ru - mil - ki alu Gu - ub - la - ai m Mi -

Urumilki of Gebal, Mi-

of Byblus

(S, 3)

ti - in - ti alu As - du - da - ai m Pu - du - ilu

tinti of Ashdod, Pudu'il

ut = servus of Ashdod

mātu Bīt - m Am - ma - na - ai m Kam - mu - su - na - ad - bi

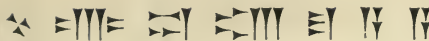
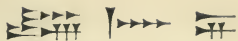
of Beth-Ammon, Kammusunadbi


of god of Moab Chemosh + 2.7.7. pines

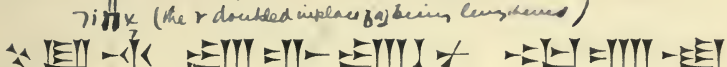
mātu Ma - ' - ba - ai m itu Malik - ram - mu


of Moab, Malikrammu

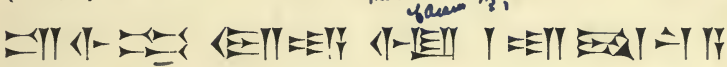
perhaps = Maloch = probably moloch




 mātu U - du - um - ma - ai šarrāni Pl (ni)
 of Edom, kings

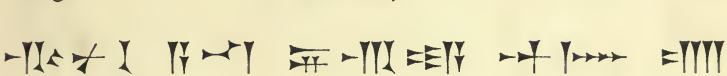

 mātu Aharri KI ka - li - šu - un ši - di - e
 of the Western country, all of them, districts

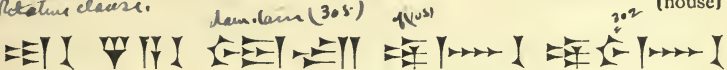

 šad - lu - ti ta - mar - ta - šu - nu ka - bit - tu
 of broad extent, their rich presents

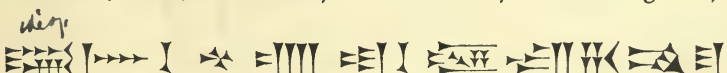

 a - di bušī a - na maḥ - ri - ia iš - šu - nim - ma
 {together} property before me. they carried and
 {with}


 iš - ši - ku šepē II - ia u m ši - id - ka - a
 kissed my feet. But Šidkā,


 šar alu Is - ka - al - lu - na ša la
 king of Ashkelon, who had


 ik - nu - šu a - na ni - ri - ia ilāni Pl bit
 not submitted to my yoke, the gods {of the} house


 abi - šu ša - a - šu aššat - su mārē Pl - šu mārāti Pl - šu
 of his father, himself, his wife, his sons, his daughters,


 ahē Pl - šu zēr bīt abi - šu as - su - ha - am - ma
 his brothers, the seed {of the} house {of his} father, I carried away, and

The a
 sec
 is f
 a fr
 whe
 how
 beg
 the
 Cou
 mud
 : ka
 Tam
 U
 u
 Zade

sy. p. 10

(the r doubled in place of being lengthened)

same for šaruna = Hecanuloo

(šad) ✓

mabritat of dem 1270

u in P. 10. 10. 10. 10.

dem. (305)

1 (105)

202

nasuk

a = all what in the

Handwritten note:
...
may be to read
the account
of Sennacherib's
march against
Israel

a - na mālu Aššur ^{KI} u - ra - aš - šu ^m Šarru - lu
to Assyria I brought him. Šarrulu-

da - ri mār ^m Ru - kiḫ - ti Šarru - šu - nu
dari, son of Rukibtu, their former

maḫ - ru - u eli niše ^{pl} alu Is - ka - al-
king, over the people of Ashke-

Handwritten note:
...
or fine

lu - na aš - kun - ma na - dan bilti
lon I appointed, and the delivery of taxes

kat - ri - e be - lu - ti - ia e - mid - su - ma
(and) presents to my dominion I laid on him, that

Handwritten note:
...
= šur

i - ša - aš ap - ša - a - ni i - na me - ti - iḫ
he might bear my yoke. In the course

gir - ri - ia alu Bit - da - gan - na alu Ia-
of my expedition Beth-dagon, Jop-

Handwritten note:
...
Kanaan

ap - pu - u alu Ba - na - ai - bar - ka
pa, Benē-beraḫ,

Handwritten note:
...
Sons of Benjamin
& Berak

alu A - zu - ru alāni ^{pl} (ni) ša ^m Ši - id-
Azuru, cities of Šid-

ka - a ša a - na šepē II - ia ar - hiš - arbu
 kā, which to my feet quickly

la ik - nu - šu al - me akšud(ud) aš - lu - la
 had not submitted, I besieged, I captured, I carried off

šal - la - sun amēlu šakkanakkē pl amēlu rubē pl
 their spoil. The governors, princes,

u nišē pl (fem) alu Am - kar - ru - na ša
 and people of Ekron, who

m Pa - di - i šarra-šu-nu bēl a - di - e u
 Padī, their king, { the possessor who was faithful to } the commands and

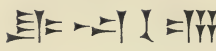
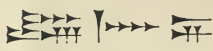
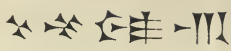
ma-mit ša mātu Aššur KI bi - ri - tu parzilli
 compact of Assyria, into fetters of iron

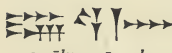

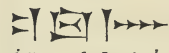
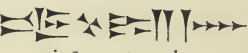
id - du - ma a - na m Ha - za - ki - ia - u
 had cast and to Hezekiah



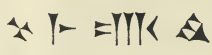


mātu Ia - u - da - ai id - di - nu - šu nak - riš
 of Judah had given him — as a foe



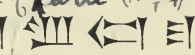

a - na an šil - li e - sir - šu ip - laḥ
 in a dungeon he imprisoned him, — afraid was

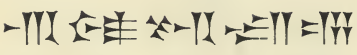


Handwritten notes:
 (2 52) = 104, 16
 šakkanakkē = avēlu - of Amurru = Avilem
 nobles from ...
 of Ekron
 of the
 47
 mēto first for a det
 in Amurru
 shadowed by Microsoft®
 noun
 place darkness


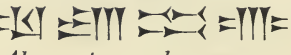
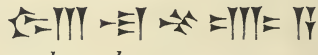



 lib - ba - šu - un šarrāni pl (ni) mātu Mu - šu - ri
 their heart. The kings of Egypt,


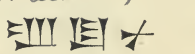





 amēlu šābē pl išu kašti išu narkabāti pl inēru sisē pl
 the archers, chariots (and) horses

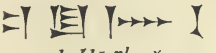

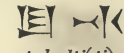
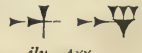





 ša šar mātu Me - luḥ - ḥi e - mu - ki la
 of the king of Ethiopia, forces without

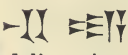
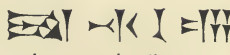





 ni - bi ik - te ru - nim - ma il - li - ku
 number, they summoned, and they came




 ri - šu - us - su - un i - na tā - mir - ti
 (to) their help. In the neighbourhood




 alu Al - ta - ḫu - u el - la - mu - u - a
 of Eltekeh over against me




 si - id - ru šit - ku - nu u - ša - ' - lu
 (their) line of battle was stationed themselves they cried for





 kakkē pl - šu - un i - na tukulti(ti) ilu Aššur
 their arms. With the help of Aššur




 běli - ia it - ti - šu - un am - da - ḥi - i - š - na
 my lord with them I fought and

Yfiat Janaan

aš - ta - kan
 abikta - šu - un
 amēlu bēl
 išu narkabāti pl
 I accomplished their defeat. The commander of the chariots

*šal-na
p125
chario*

u
 mārē pl
 šar
 mātu Mu - šu - ra - ai
 and the sons of the king of Egypt

a - di
 amēlu bēl
 išu narkabāti pl
 ša
 šar
 with the commander of the chariots of the king

mātu Me - luḥ - ḥi
 of Ethiopia

bal - ḥu - ³šu - un
 i - na
 alive
*lit. in their aliveness
used adverbially* in

*in their aliveness
used adverbially
kaba (from)*

kabal
 tam - ḥa - ri
 ik - šu - da
 kātā II - ai
 the midst of the battle my hands captured.

kablu = S 2' P

alu Al - ta - ku - u
 alu Ta - am - na - a
 Eltekeh (and) Timnah

(not far from the famous Samsu)

al - me
 akšud(ud)
 aš - lu - la
 šal - la - sun
 I besieged, I captured, I carried off their spoil.

a - na
 alu Am - qar - ru - na
 ak - rib - ma
 To Ekron I drew near and

amēlu šakkanakkē pl
 amēlu rubē pl
 ša
 the governors (and) princes who

x'u = asu

u - še - ša - am - ma *i - na* *išu kussī* *be - lu - ti*
 I brought out and on the throne of dominion

eli - šu - un *u - še - šib - ma* *man - da - at - tu*
 over them I seated and tribute

be - lu - ti - ia *u - kin* *ši - ru - uš - šu* *u*
 to my dominion I fixed upon him. And

m Ha - za - ki - a - u *matu Ia - u - da - ai* *ša*
 of Hezekiah of Judah, who

la *ik - nu - šu* *a - na* *ni - ri - ia* *XLVI*
 had not submitted to my yoke, 46

alāni pl - šu *dan - nu - ti* *bīt dūrāni pl* *u*
 of his strong cities, fortresses, and

alāni pl *šihrūti pl* *ša* *li - me - ti - šu - nu*
 small cities which were around them,

ša *ni - ba* *la* *i - šu - u* *i - na*
 which were without number, with

šuk - bu - us *a - ram - me* *u* *kit - ru - ub*
 the battering of rams and the assault

šupl mfr

accus. after išu

paraben (spruck)

*epi-
mo*

šu - pi - i mil - lu - su zu - uk šēpē II
 of engines, the attack of foot-soldiers,

pil - ši nik - si u kal - ban - na - ti
 of mines, breaches, and *axes*

al - me akšud(ud) II. C. M, I. C, L niše pl šihru
 I besieged, I captured. 200,150 people, small

rabū zikaru u sinmištu imēru sisē pl
 {and} male and female, horses,
 {great,}

imēru parē pl imērē pl imēru gammalē pl
 mules, asses, camels,

alpē pl u ši - e - ni ša la ni - bi
 oxen and sheep without number

ul - tu kir - bi - šu - un u - še - ša - am - ma
 from their midst I brought out and

šal - la - tiš am - nu ša - a - šu kīma iššur ku - up - pi
 as spoil I counted. Him like a caged bird

ki - riḅ alu Ur - sa - li im - mu ali
 within Jerusalem his

407

*Cremona
 gov...
 by Sa...
 perh...
 p...
 of L...
 Susa...
 Heb...
 and...
 and...*

10?

šarru - ti - šu
royal city

e - sir - šu
I enclosed.

alu ḥalšāni pl
Entrenchments rampart.

eli - šu
against him

u - rak - kis - ma a - ši - e abulli
I cast up, and, whosoever came forth from the gate

ali - šu
of his city,

u - tir - ra ik - ki - bu - uš
I punished his sin.

alāni pl - šu
His cities,

ša aš - lu - la ul - tu
which I had taken, from

ki - rib māti-šu
the midst of his land

ab - tuḫ - ma a - na m Mi - ti-
I separated and to Mit-

in - ti
inti

šar alu As - du - di m Pa - di - i
king of Ashdod, Padi

šar alu Am - ḫar - ru - na
king of Ekron

u m Šilli - bēl
and Šillibēl

šar alu Ḥa - zi - ti
king of Gaza

ad - din - ma u - ša-
I gave and I di-




aḫ - ḫir
minished

māt - su e - li bilti
his land. Beside the

798
799

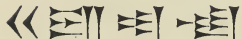


not seen

from notes abalu. S2?


maḥ - ri - ti *na - dan* *šat - ti - šu - un*

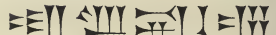
 former taxes, their yearly gift,

man - da - at - tu *kat - ri - e* *be - lu - ti - ia*





 tribute (and) presents to my dominion









u - rad - di - ma *u - kin* *ši - ru - uš - šu - un*

 I added and fixed upon them.



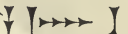


šu - u ^m*Ḥa - za - ki - a - u* , *pul - ḥi* *me - lam - me*

 As for him, Hezekiah, fear of the majesty




be - lu - ti - ia *is - ḥu - pu - šu - ma* *amēlu* *Ur - bi*

 of my dominion overwhelmed him and the Urbi (?)


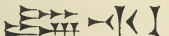


u *amēlu* *šābē pl - šu* *damḫūti pl* *ša a - na*

 and his trusty warriors, whom to





dun - nu - un *alu* *Ur - sa - li - im - mu*

 strengthen Jerusalem

ali *sarru - ti - šu* *u - še - ri - bu - ma* *ir - šu - u*

 his royal city he had brought in, desert-

baḥ - la - a - ti *it - ti* *XXX* *bilat*

 / ed. With 30 talents of

ed. - struck work.

by me
Aballu

cellar built *1117*
 𐤁𐤏𐤑 𐤅𐤁𐤏𐤑 𐤔𐤓𐤓𐤓 𐤅𐤁𐤏𐤑 𐤁𐤏𐤑 𐤏𐤏𐤑 𐤁𐤏𐤑 𐤏𐤏𐤑
 hurāsi VIII. C bilat kaspi ni - siḳ - ti
 gold, 800 talents of silver, precious stones,

𐤂𐤍𐤏 𐤎𐤏𐤑 𐤇𐤍𐤏𐤑 𐤏𐤏𐤑 𐤏𐤏𐤑 𐤏𐤏𐤑
 gu - uḫ - li dak - kas - si
 stibium, dakkassu,

𐤁𐤏𐤑 𐤇𐤍𐤏𐤑 𐤏𐤏𐤑 𐤏𐤏𐤑
 abnu rabūti pl iṣu iršē pl
 great -stones, couches

𐤏𐤏𐤑 𐤏𐤏𐤑 𐤏𐤏𐤑 𐤏𐤏𐤑 𐤏𐤏𐤑 𐤏𐤏𐤑
 šinni iṣu kussē pl nē - me - di šinni
 of ivory, seats of ivory,

𐤏𐤏𐤑 𐤏𐤏𐤑 𐤏𐤏𐤑 𐤏𐤏𐤑 𐤏𐤏𐤑 𐤏𐤏𐤑
 mašak pīri šinni pīri iṣu ušū iṣu urkarinnu
 elephant-hide, ivory, { ušū- } { urkarinnu- }
 { wood, } { wood, }

𐤏𐤏𐤑 𐤏𐤏𐤑 𐤏𐤏𐤑 𐤏𐤏𐤑 𐤏𐤏𐤑 𐤏𐤏𐤑
 mimma šum-šu ni - šir - tu ka - bit - tu u
 diverse objects, a heavy treasure, and
whatever uses its names (nominal phrases) gal

𐤏𐤏𐤑 𐤏𐤏𐤑 𐤏𐤏𐤑 𐤏𐤏𐤑 𐤏𐤏𐤑 𐤏𐤏𐤑
 mārāti pl - šu zikrēti pl ekalli - šu amēlu zammerē pl
 his daughters, the women of his palace, male musicians,

𐤏𐤏𐤑 𐤏𐤏𐤑 𐤏𐤏𐤑 𐤏𐤏𐤑 𐤏𐤏𐤑
 f zammerēti pl a - na ki - rib Ninua KI ali
 female musicians, into Nineveh the city

𐤏𐤏𐤑 𐤏𐤏𐤑 𐤏𐤏𐤑 𐤏𐤏𐤑 𐤏𐤏𐤑
 be - lu - ti - ia arki - ia u - še - bi - lam - ma
 of my dominion after me he despatched and

a - na *na - dan* *man - da - at - ti* *u* *e - piš*
 to give tribute and to make

ardu - u - ti *iš - pu - ra* *rak - bu - šu*
 submission he sent his messenger.

1. Col. II, l. 34. — Col. III, l. 41.


belutu = sovereignty.

*prob-participles
= Rasiku = rules*

THE MURDER OF SENNACHERIB, 681 B. C.

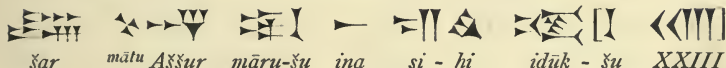
I. From the Babylonian Chronicle.

[Brit. Mus., No. 84 — 2 — 11, 356.]




arhu Tebētu ūmu XX KAN ilu Sin - aḫē P^l - erba

 On the 20th day of Tebet Sennacherib,




šar mātu Aššur māru-šu ina si - ḫi idūk - šu XXIII

 king of Assyria, his son in a rebellion slew him. For 23



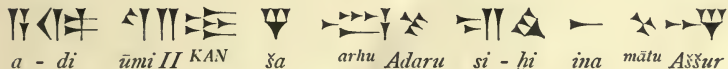
šanāhi P^l ilu Sin - aḫē P^l - erba šarru - ut

 years Sennacherib the kingdom



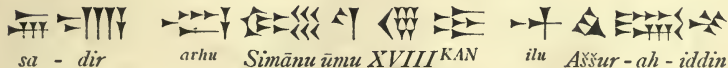
mātu Aššur ēpuš(uš) - ma ūmu XX KAN ša arhu Tebētu

 of Assyria ruled. From the 20th day of Tebet



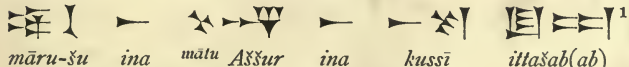
a - di ūmi II KAN ša arhu Adaru si - ḫi ina mātu Aššur

 to the 2nd day of Aḍar the rebellion in Assyria



sa - dir arhu Simānu ūmu XVIII KAN ilu Aššur - aḫ - iddin

 continued. On the 18th day of Sivan Esarhaddon



māru-šu ina mātu Aššur ina kussī ittašab(ab)¹

 his son in Assyria on the throne sat.

1. Col. III, ll. 34—38.

II. From the stele of Nabonidus.

[Schell, *Recueil de travaux*, XVIII.]

a - na *Bābili* ^{KI} [he(i e. Sennacherib) *u - na - am - mi*
 Against Babylon went]. He destroyed

eš - ri - e - ti - iš *u - sa - aḥ - ḥi*
 its temples, he threw down

u - ṣu - ra - a - ti *bil - lu - di - e*
 the reliefs, the shrines

u - ṣa - al - pi - it *ga - ti*¹ *rubī*
 he cast down. The hand of the prince

ilu Marduk *iṣ - ba - at - ma* *u - še - ri - iḥ*
 Marduk he siezed and brought (him)




ki - riḥ *Aššur* ^{KI} *ki - ma* *uz - zi*
 into Aššur. According to the anger




ili - ma *i - ta - pu - uš* *mata ul* *ip - ṣu - ur*
 of the god he dealt with the land. He did not subdue

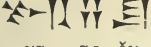


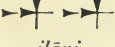


ki - mil - ta - ṣu *rubū* *ilu Marduk* *XXI* *šanāti* ^{pl}
 his wrath, the prince Marduk; for 21 years

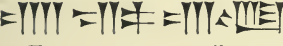

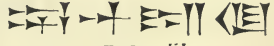
ki - riḥ *Aššur* *ir - ta - me*
 in Aššur did he set



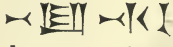

1. *ga-ti* = *ḫāti*.





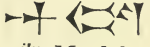



šu - bat - su *im - lu - u* *ūmē^{pl}*
 his dwelling-place. Fulfilled were the days,




ik - šu - da *a - dan - nu* *i - nu - uh - ma*
 there came the appointed time, and appeased was







uz - za - šu *ša* *šar* *ilāni* *bel* *belē^{pl}*
 his anger, which the king of the gods, the lord of lords,




E - sag - ila *u* *Bābili^{KI}*
 against Esagila and Babylon

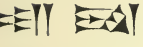
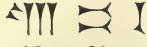
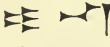
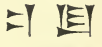




iḫ - su - us *šu - bat* *be - tu - ti - šu* *šar*
 had conceived, the dwelling of his lordship. The king







Aššur^{KI} *ša* *i - na* *uz - za* *itū Marduk*
 of Assyria, who during the anger of Marduk





ša - al - pu - ut - tim *māti* *iṣ - ku - nu* *māru*
 the destruction of the land had brought about, a son,






si - it *lib - bi - šu* *i - na* *kakkī*
 the offspring of his bowels, with a weapon










u - ra - as - si - ib - šu
 slew.









1. Col. I, l. 7—41.

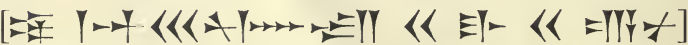
THE DESTRUCTION OF SIDON BY ESARHADDON.










[From a cylinder in the British Museum, No. 12170.]










Col. I, 1. 
m *Aššur* - *aḫ* - *iddin*(*na*) *šarru rabū šarru dan - nu*
 Esarhaddon, the great king, the mighty king,

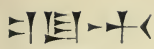
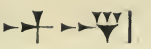

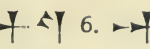
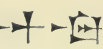
						2. 	
<i>šar</i>	<i>kiššati</i>	<i>šar</i>	<i>mātu</i>	<i>Aššur</i>	<i>KI</i>	<i>šakkanakku</i>	<i>ruler</i>
the king	{ of the } { world, }	the king	of Assyria,				

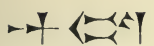


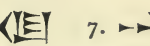
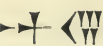
							
<i>Bābili</i>	<i>KI</i>	<i>šar</i>	<i>mātu</i>	<i>Šumēri</i>	<i>u</i>	<i>Akkadī</i>	<i>KI</i>
of Babylon,		king of Sumer			and Akkad,		


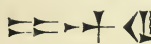

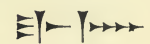
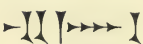
3. 
mār *m* *ilu* *Sin - aḫē* *F^l* - *erba* *šarru rabū šarru dan - nu*
 son of Sennacherib, the great king, the mighty king,

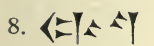

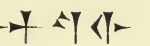


				4. 				
<i>šar</i>	<i>mātu</i>	<i>Aššur</i>	<i>KI</i>	<i>mār</i>	<i>m</i> <i>Šarru-ukīn</i>	<i>šarru</i>	<i>rabū</i>	<i>the great king,</i>
the king of Assyria,								

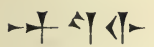
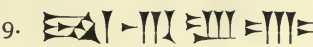

							5. 	
<i>šarru</i>	<i>dan - nu</i>	<i>šar</i>	<i>mātu</i>	<i>Aššur</i>	<i>KI</i>	<i>ša</i>	<i>ina</i>	<i>who with</i>
the mighty king,		the king of Assyria,						


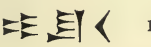
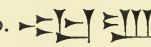

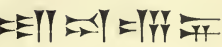




 6. 
tukulli(ti) *ilu Aššur* *ilu Sin* *ilu Šamaš* *ilu Nabū*
 the help of Aššur, Sin, Šamaš, Nabū,



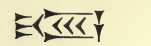







 7. 
ilu Marduk *ilu Ištar* *ša* *Ninua KI* *ilu Ištar*
 Marduk, Ištar of Nineveh, Ištar


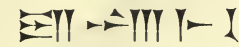







ša *Arba - ilu KI* *ilāni pl* *rabūti pl* *bēlē pl - šu*
 of Arbela, the great gods, his lords,

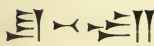



8. 




ul - tu *ši - it* *ilu Samšī(šī)* *a - di* *e - rib*
 from the rising of the sun to the setting

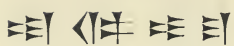



 9. 

ilu Samšī(šī) *it - tal - lak - u - ma* *ma - ħi - ra*
 of the sun proceeds and an opponent

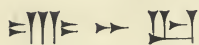



 10. 


la *i - šu - u* *ka - šid* *alu* *Ši - du - un - ni*
 does not possess, the conqueror of Sidon




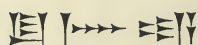




 11. 

ša *ina* *ḳabal* *tam - tim* *sa - pi - nu*
 which is in the midst of the sea, who overcame







 12. 

gi - mir *da - ad - me - šu* *dūra - šu* *u*
 the whole of its habitation; its wall and


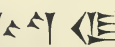
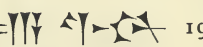
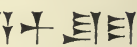


 13. 

šu - bat - su *as - suḫ - ma* *ki - rib* *tam - tim*
 its place of dwelling I tore out and into the sea


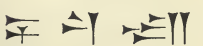

14.  *ad - di - i - ma*
I cast and  *a - šar* the place  *maš - kan - i - šu* where it stood

15.  *u - ḫal - liḫ* I destroyed.  *Ab - di - mil - ku - ut - ti* ^m Abdimilkutti

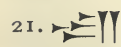




16.  *šarra - šu* its king,  *ša* who  *la - pa - an* before  *kakkē^{pl} - ia* my arms







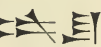
17.  *ina ḫabal* into the midst  *tam - tim* of the sea  *in - nab - tu* had fled, 18.  *ki - ma* like

 *nu - u - ni* a fish  *ul - tu* out of the sea  *ki - rib tam - tim*  *a - bar - šu - ma* I caught and


 *ak - ki - sa* I cut off  *ḫaḫ - ḫa - su¹* his head. 20.  *nak - mu* His hoarded

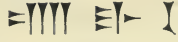
 *makkūru - šu* possessions,  *ḫurāšu* gold,  *kaspu* silver,  *abnu^{pl}* precious stones,  *a - ḫar - tu*

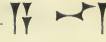
21.  *mašak* elephant-hide,  *pīri*  *šinni* ivory,  *pīri*  *išu ušū* { ušū- } { urkarinnu- }
{ wood, } { wood, }


22.  *šubātu* raiment of  *lu - bul - ti*  *birmi* { gaily-coloured } and cloth  *u*  *kiṭi*  *mimma*  *šum - šu* of every kind,


1. ḫaḫ-ḫa-su = ḫaḫḫad-su.


23.  *ni - šir - ti*
the store


 *ekalli - šu*
of his palace,


24.  *a - na*
in

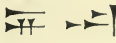
 *mu - ' - di - e*
abundance


 *aš - lu - la*
I captured;


25.  *niše^{pl} - šu*
his people,

 *rapšāti^{pl}*

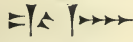
 *ša*


 *ni - ba*

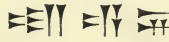
 *la*


 *i - ša - a*


from far and wide, without number,


26.  *alpē^{pl}*
oxen

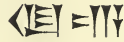
 *u*
and


 *ši - e - ni*
sheep,

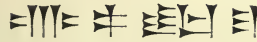
 *imērē^{pl}*
(and) asses


27.  *a - bu - ka*
I carried away


 *a - na*


 *ki - riḅ*
into


 *mātu Aššur^{KI}*
Assyria.

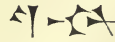
28.  *u - pa - ḫir - ma*
Moreover I collected


 *šarrāni^{pl}*
the kings


 *mātu Ḫat-ti*
of the land of the Ḫatti


29.  *u*
and


 *a - ḫi*
of the coast

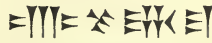
 *tam - tim*
of the sea,


 *ka - li - šu - nu*
all of them;


30.  *ina aš - ri*
in

 *ša - nim - ma*
another place



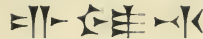

 *ala*
a city





 *u - še - piš - ma*
I erected and





31.  *alu Kar - ^m Aššur - aḫ - iddina(na)*
Kār-Aššur-aḫ-iddina¹



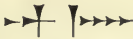
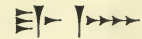
 *at - ta - bi*
I called



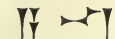
1. I. e. "The Wall of Esarhaddon."


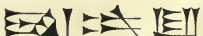

40.    
a - na *šadi(i)* *mar - ſu - ti* *it - ta - kil*
in the difficult mountains trusted,



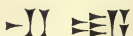

41.    
u *m* *Ab - di - mil - ku - ut - ti* *šar*
and Abdimilkutti, king


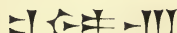

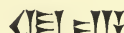

  42.  
alu *Ši - du - ni* *a - na* *ri - ſu - ti - ſu*
of Sidon, to his help

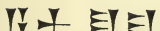

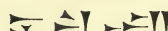

 43.   
iṣ - kun - ma *ſum* *ilāni P^l* *rabūhi P^l*
came and on the name of the great gods

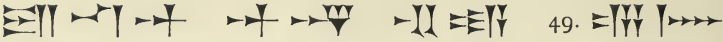
  44. 
a - na *a - ḥa - meš* *iz - kur - u - ma* *a - na*
together they called, and in

  45. 
e - mu - ki - ſu - un *it - tak - lu* *a - na - ku*
their own might put their trust. I

   
a - na *Aššur* *bēli - ia* *at - ta - kil - ma*
in Aššur my lord trusted and

46.     
ki - ma *iṣ - ſu - ri* *ul - tu* *ki - riḥ* *šadi(i)*
like a bird from the midst { of the }
{ mountains }

47.    48. 
a - bar - ſu - ma *ak - ki - sa* *kaḫ - ka - su* *aš - ſu*
I caught him and I cut off his head. In order




da - na - an *ilu Aššur* *bēli - ia* 49. *nišē pl*

 the power of Aššur my lord unto the peoples




kul - lum - mi - im - ma 50. *kaḫḫadē pl*

 to display, the heads




^m *Sa - an - du - ar - ri* 51. *u*

 of Sandu'arri and



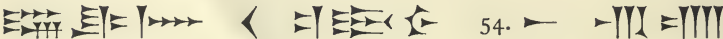
^m *Ab - di - mi - il - ku - ut - ti* 52. *ina ki - ša - di*

 Abdimilkutti to the necks



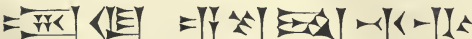
amēlu *rabūti pl - šu - un* *a - lul - ma* 53. *it - ti*

 of their nobles I hung and with



amēlu *zammerē pl* *u* 54. *ina ri - bit*

 musicians and melody (?) into the square

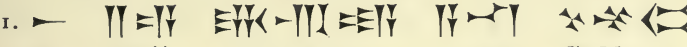



Ninua Kl *e - te - it - ti - iḫ*


 of Nineveh I went.

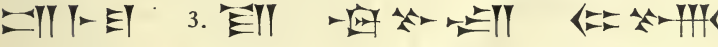
THE SACK OF THEBES BY ASHURBANIPAL.


[From a cylinder in the British Museum, No. 12168.]

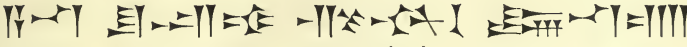
1. 
ina šanē(e) gir - ri - ia a - na mātu Mu - šur
 In my second expedition to Egypt

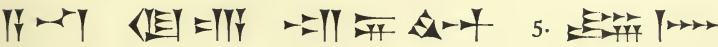

u mātu Ku - u - si uš - te - eš - še - ra har - ra - nu
 and Ethiopia I directed the way.

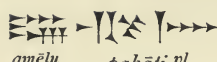
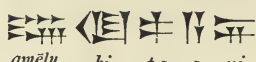

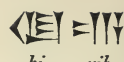
2. 
m Ur - da - ma - ni - e a - lak gir - ri - ia
 Urdamanē of the coming of my expedition





iš - me - ma 3. ša ak - bu - su mi - šir
 heard, } to the
 {effect that} I had trodden the boundary


mātu Mu - šur alu Me - im - pi u - maš - šir - ma
 of Egypt. Memphis he abandoned, and

4. 
a - na šu - zu - ub napīštim(tim) - šu in - na - bit
 to save his life he fled

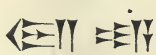
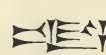


a - na ki - rib alu Ni - ' 5. šarrāni pl
 into Thebes. The kings,



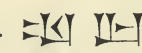
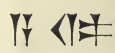




amēlu paḥāti p^l *amēlu ki - pa - a - ni* *ša* *ki - rib*
 governors (and) prefects, whom in

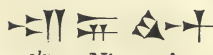


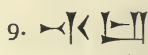


 6. 
matu Mu - šur *aš - ku - nu* *ina tarši - ia*
 Egypt I had set up, into my presence

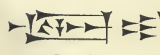


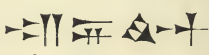




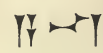
il - li - ku - u - nim - ma *u - na - aš - ši - ku*
 came and kissed

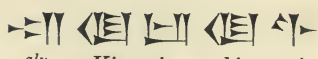


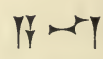

 7. 

šēpē II - ia *arki* *Ur - da - ma - ni - e*
 my feet. After Urdamanē




 8. 

ḥar - ra - nu *aš - bat* *al - lik* *a - di*
 the way I took; I came to




 9. 
alu Ni - ' *ali* *dan - nu - ti - šu* *ti - ib*
 Thebes, his fortress; the approach





taḥāzi - ia *dan - ni* *e - mur - ma* *alu Ni - '*
 of my mighty battle he saw and Thebes



 10. 

u - maš - šir *in - na - bit* *a - na*
 he abandoned; he fled to





alu Ki - ip - ki - pi *alu* *šu - a - tu* *a - na*
 Kipkip. That city in



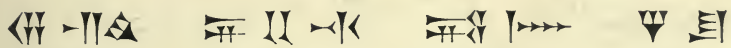
si - hir - ti - šu *ina* *tukulti(ti)* *ilu Aššur u*

 its extent with the help of Aššur and



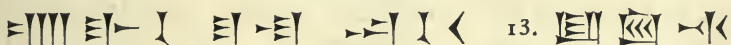
ilu Ištar *ik - šu - da* *ka-ta^{II} - ai* *kaspu*

 Ištar my hands took. Silver,



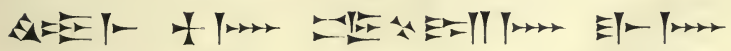
hurāšu *ni - siḫ - ti* *abnē^{pl}* *bušū*

 gold, precious stones, the furniture



ekalli - šu *ma - la* *ba - šu-u* *lu - bul - ti*


 of his palace, as much as there was, raiment



bir - me *ki-tē^{pl}* *si-sē^{pl}* *rabūti^{pl}*

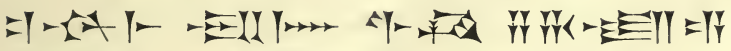
 { of gaily- } cloth, great horses,

 { coloured stuff, }




ni-še^{pl} *zik - ru* *u* *sin - niš* *II*

 people male and female, 2




i-šu *dim - me* *šir-ūti^{pl}* *pi - tiḫ* *za - ha - li - e*

 lofty obelisks, structures of *zahalū*



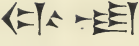
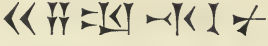

ib - bi *ša* *II. M, V. C* *bilti*

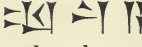

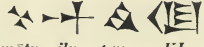
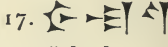
 that is bright, of which 2500 talents

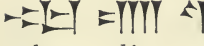






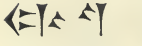
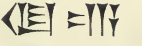
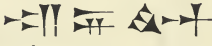
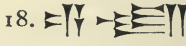
šu-kullu (?) - šu - nu *man - za - az* *bāb* *e - kur*

 was the weight, that stood before the gate of the temple,

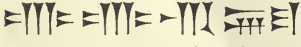

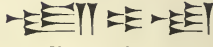
16.   
ul - tu *man-za - al - ti - šu-nu* *as - suh - ma*
 from their place I removed and

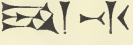


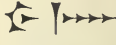
   17. 
al - ka - a *a - na* *mātu ilu Aššur KI* *šal - la - tu*
 took to Assyria. Spoils,





    
ka - bil - tu *ina* *la* *me - ni* *aš - lu - la*
 heavy, without number, I carried off

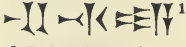
   18. 
ul - tu *ki - rib* *alu Ni - '* *e - li*
 from Thebes. Over

   19. 
mātu Mu-šur *u* *mātu Ku - u - si* *kakkē pī - ia*
 Egypt and Ethiopia my arms

  
u - šam - ri - ir - ma *aš - ta - kan* *li - i - tu*
 I caused to rage and I established might.

20.    
it - ti *ka - ti* *ma - li - ti* *šal - meš*
 With full hands safe and sound


 21.   
a - tu - ra *a - na* *Ninua KI* *ali*
 I returned to Nineveh the city

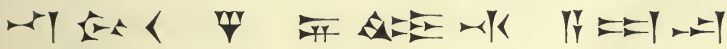
¹
bēlu - ti - ia
 of my dominion.

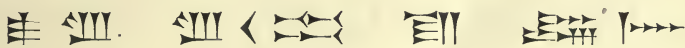
1. Col. II, ll. 28—48.

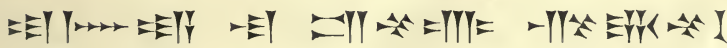
THE EMBASSY OF GYGES, KING OF LYDIA.


[From a cylinder in the British Museum, No. 12,168.]


1. 
m Gu - ug - gu šar mātu Lu - ud - di
 Gyges, king of Lydia,




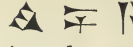


 na - gu - u ša ni - bir - ti tāmti
 a district which is across the sea,

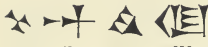
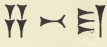



2. 
 aš - ru ru - u - ku ša šarrāni^{pl}
 a distant place, of which the kings







 abē^{pl} - ia la iš - mu - u zi - kir šumi-šu
 my fathers had not heard mention of the name,


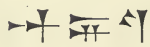


3. 
 ni - bit šumi - ia ina šulti
 my name in a dream



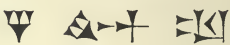

 u - šab - ri - šu - ma ilu Aššur ilu ba - nu - u - a
 did Aššur, the god, my creator, reveal to him,


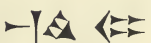


4.     
um - ma *šēpā II* *m ilu* *Aššur-bān-apli* *šar*
 thus : "The feet of Ashurbanipal, king of





  5.   
mātu ilu Aššur KI *ša-bat-ma* *ina* *zi - kir šumi-šu*
 Assyria, grasp and through his name


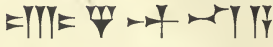

    6. 
ku - šu - ud *amēlu* *nakirē pl* - *ka* *u - mu*
 conquer thy foes." The day

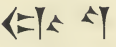



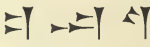
   
šuttu *an - ni - tu* *e - mu - ru* *amēlu rak - bu - šu*
 this dream he saw, his messenger

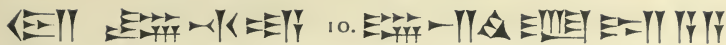
 7.  
iš - pu - ru *a - na* *ša - ' - al*
 he sent to greet

   
šul - me - ia *šuttu* *an - ni - tu* *ša*
 me. This dream, which

 8.   
e - mu - ru *ina* *kātā II* *amēlu mār - šipri - šu*
 he had seen, by the hands of his envoy


  
iš - pur - am - ma *u - ša - an - na - a* *ia - a - ti*
 he sent and repeated to me.

9.     
ul - tu *līb - bi* *u - me* *ša* *iš - ba - tu*
 From the very day on which he grasped



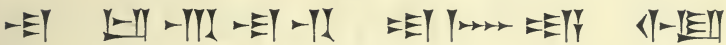
šēpā^{II} šarru - ti - ia amēlu Gi - mir - ra - ai

 my royal feet, the Cimmerians,



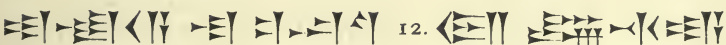
mu - dal - li - pu niše^{pl} māti-šu ša

 who afflicted the people of his land, who



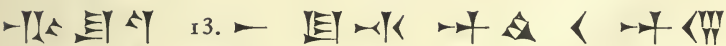
la ip - tal - la - hu abē^{pl} - ia u

 did not fear my fathers, and




at - tu - u-a la iṣ - ba - tu šēpā^{II} šarru - ti - ia

 as for me had not grasped my royal feet,




ik - šu - ud ina tukulti(ti) ilu Aššur u ilu Ištar

 he conquered. With the help of Aššur and Ištar,



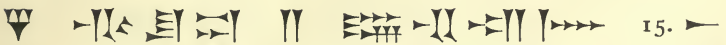
ilāni^{pl} bēlē^{pl} - ia ultu lib - bi

 the gods, my lords, from



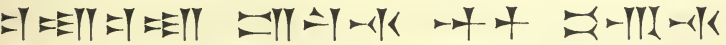
amēlu hazānāti^{pl} ša amēlu Gi - mir - ra - ai

 the governors of the Cimmerians,




ša ik - šu - du II amēlu hazānāti^{pl} ina

 whom he had conquered, two governors in

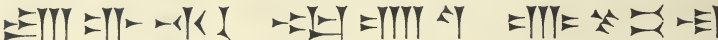


iṣu ṣi - iṣ - ṣi iṣ - ḫa - ti parzilli bi - ri - ti


 bonds, chains of iron, fetters




parzilli *u - tam - me - iḫ - ma* 16. *it - ti*
of iron, he bound and together with




ta - mar - ti - šu *ka - bit - tu* *u - še - bi - la*
a heavy gift from him he sent




a - di *maḫ - ri - ia* 17. *amēlu* *rak - bu - šu* *ša*
into my presence. His messenger, whom



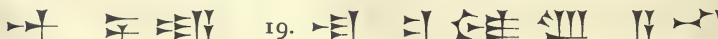
a - na *ša - ' - al* *šul - me - ia* *ka - ai - an*
to greet me continually



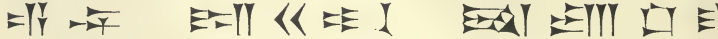
iš - ta - nap - pa - ra 18. *u - šar - ša - a*
he had sent, he dis-



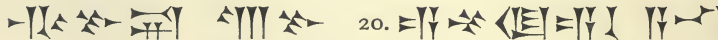
ba - ḫi - il - tu *aš - šu* *ša* *a - mat* *ilu Aššur*
continued. Since the command of Aššur



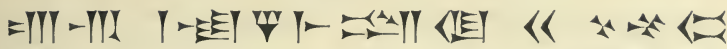
ilu *bāni - ia* 19. *la* *iš - šu - ru* *a - na*
the god, my creator, he did not keep, in



e - muḫ *ra - man - i - šu* *it - ta - kil - ma*
his own power he trusted and




ig - bu - uš *lib - bu* 20. *e - mu - ki - e - šu* *a - na*
[his] heart was proud, [and] his forces for



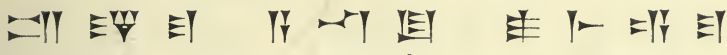
kit - ri ^m *Tu - ša - mi - il - ki* *šar matu Mu - šur*

 alliance with Psammetichus king of Egypt,

21. 

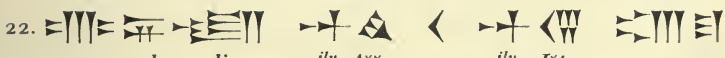
ša *is - lu - u* *išu nūr* *bêlu - ti - ia*

 who had cast off the yoke of my dominion,




iš - pur - ma *a - na - ku* *aš - me - e - ma*

 he sent. Then I heard and

22. 

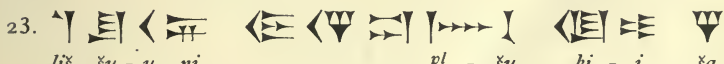
- u - sal - li *ilu Aššur u* *ilu Ištar* *um - ma*

 I prayed to Aššur and Ištar, thus:




pa - an *amēlu nakiri-šu* *pa - gar - šu* *li - na - di - ma*¹

 "Before his foe may his corpse be cast and

23. 

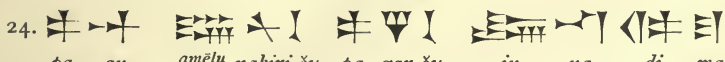
liš - šu - u - ni *pl - šu* *ki - i* *ša*

 may they carry off his bones." Even as




a - na *ilu Aššur* *am - ḥu - ru* *iš - lim - ma*

 to Aššur I had prayed, it came to pass.

24. 

pa - an *amēlu nakiri-šu* *pa - gar - šu* *in - na - di - ma*


 Before his foe his corpse was cast down and





iš - šu - u - ni *pl - šu*


 they carried off his bones.


1. A variant reading gives *li-in-na-di-ma*.


25. 
amēlu *Gi - mir - ai* *ša ina ni - bit šumi - ia*
 The Cimmerians, whom through my name

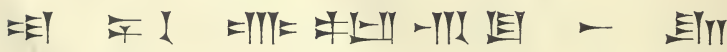

ša - pal - šu ik - bu - su it - bu - nim - ma
 beneath him he had trodden, drew near and



is - pu - nu gi - mir māti-šu arki - šu
 subdued the whole of his land. After him

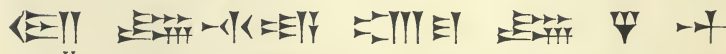

māri-šu u - šib ina išu kussī - šu ip - šit
 his son sat on his throne. Of the


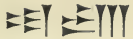



limuttim(tim) ša ina ni - iš kātē^{II} - ia
 evil fate, which at the raising of my hands

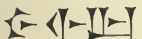

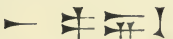


ilāni^{pl} tik - li - ia ina pa - an
 the gods, my helpers, upon





abi bāni-šu u - sap - ri - ku ina kātā^{II}
 { the } his begetter, had brought, by { the }
 { father, } { hands of }



amēlu mār-šipri-šu iš - pur - am - ma iš - ba - ta
 his envoy he sent [me news] and grasped


šēpā^{II} šarru - ti - ia um - ma šarru ša ilu
 my royal feet, thus: "A king, of whom god



 30. 

i - du - u-šu *at - tu* *abu - u - a* *ta - ru - ur - ma*
 {hath taken} art thou. My father thou didst curse, and
 {knowledge,}




 31. 
limuttu *iš - ša - kin* *ina pa - ni - šu* *ia - a - ti*
 evil was done unto him. As for me,

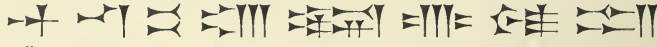


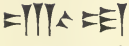


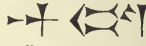
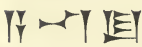
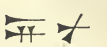


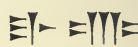



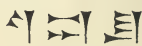


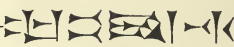



ardu pa - liḫ - ka *kur - ban - ni - i - ma* *la - šu - ḫa*
 the slave that feareth thee, bless me and let me bear


¹
ap - ša - an - ka
 thy yoke."

1. Col. II, ll. 95—125.

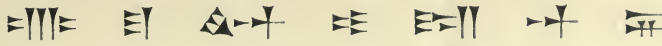
THE CUTTING OF THE CANAL OF SIPPAR
BY NABOPOLASSAR, KING OF BABYLON,
625—604 B. C.

[From a cylinder in the British Museum, No. 82—7—14,979.]

1. 
ilu Na - bi - um - apil - u - šu - ur
 Nabopolassar,
2.  3. 
šar Bābili^{KI} ti - ri - iš
 king of Babylon, the de-
-   4.  
ga - at¹ ilu Na - bi - um u ilu Marduk
 sire of² Nabū and Marduk,
-  5.    
a - na - ku i - nu ilu Marduk bēlu rabū(u)
 am I. When Marduk, the great lord,
6.    7. 
a - na za - na - an ma - ha - zi ud - du - šu
 to provide for the cities, to renew
-  8.  
eš - ri - e - ti ur - ta - šu ka - bi - it - ti
 the shrines, his weighty command

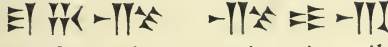
1. *ga-at* = *kāt*.

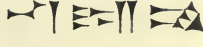
2. Literally, "the stretching forth of the hand of", *i. e.* the object for which the hand is stretched forth in desire.

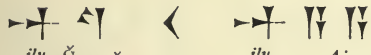
9. 
u - ma - ' - i - ra - an - ni
 enjoined upon me,


10. 
i - nu - mi - šu - um
 at that time


11. 
Sippar^{KI}
 Sippar,

12. 
*ma - ha - zi zi - i - ri*¹
 the august city,


13. 
na - ra - am
 beloved of

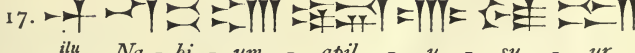

ilu Šamaš u ilu Ai
 Šamaš and Ai,


14. 
nāru Purātu
 the Euphrates

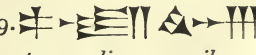

is - si - šu - ma
 had receded from it and


15.


16. 
me - e i - ri - e - ku
 the waters were distant

. 17. 
ilu Na - bi - um - apil - u - šu - ur
 Nabopolassar,

18. 
a - aš - ri ša - aḥ - tim
 the meek, the humble,

19. 
pa - li - iḥ
 the worshipper


ilē ia - a - ti nāru Purātu a - na
 of the gods, even I, the Euphrates unto


Sippar^{KI} *lu - u - ša - aḥ - ra - am - ma*
 Sippar caused to be dug out, and

1. *zi-i-ri* = *širi*.

23. 24.
me - e nu - uh - ši dam - ku - tim a - na
 waters of abundance, health-giving, for

25.
ilu Šamaš bēli - ia lu - u - ki - in
 Šamaš my lord I established.

26. 27.
ki - bi - ir nāri šu - a - ti i - na
 The bank of that canal with

kupri u a - gur - ri
 bitumen and brickwork

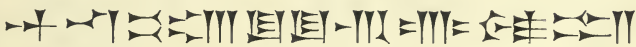
28. 29.
lu - u - ša - ar - ši - id - ma a - na
 I strengthened, and for


30.
ilu Šamaš bēli - ia kar šu - ul - mi - im
 Šamaš my lord a wall of safety


31.
lu - u - um - mi - id
 I erected.


THE COMPLETION OF THE WALLS OF
BABYLON BY NEBUCHADNEZZAR II, KING
OF BABYLON, 604—561 B. C.

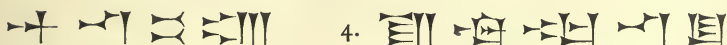
[From a cylinder in the British Museum, No. 68—7—9, 1.]

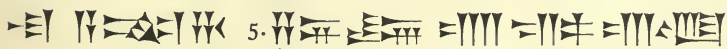
Col. I, 1. 
ilu Na - bi - um - ku - dur - ri - u - šu - ur
Nebuchadnezzar,


šar Ba - bi - lam KI ru - ba - a - am
king of Babylon, the prince


na - a - dam mi - gi - er ilu Marduk
exalted, the darling of Marduk,

3. 
iš - ša - ak - ku ši - i - ri na - ra - am
the august ruler, the beloved of


ilu Na - bi - um ša - ak - ka - na - ku
Nabū, the governor


la a - ne - ḥa za - ni - in E - sag - ila
who is not wearied, the patron of Esagil

6.

u *E - zi - da* *ša* *a - na*
 and Ezida, who to

ilu *Na - bi - um* *u* *ilu* *Marduk*
 Nabū and Marduk

7.

bēle pl - šu *ki - it - nu - šu - ma* *ip - pu - šu*
 his lords is subject, and who performs

8.
 . . .
*ri - e - šu - su - un*¹ *na - a - dam* . . .
 their service, the exalted one, . . .

9.

aplu *a - ša - ri - du* *ša* *ilu* *Nabū - apil* -
 the son of highest rank of Nabopol-

10.

u - šu - ur *šar* *Ba - bi - lum* *KI*
 assar, king of Babylon,

11.




a - na - ku *i - nu - um* *ilu* *Marduk*
 am I. When Marduk

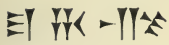
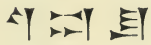

bēlu *ra - bi - u* *ki - ni - iš*
 the great lord legitimately



12.

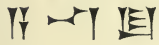


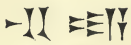
ib - na - an - ni - ma *māta* *šu - te - šu - ru*
 created me and the land to rule,



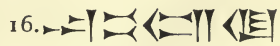
1. *ri-e-šu-su-un* = *rēšūt-sun*.






 13. 
ni - šim *ri - e - a - am* *za - na - an*
 the people to shepherd, to care for


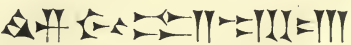



ma - ḥa - zi *ul - du - šu* *e - eš - ri - e - tim*
 the towns, to renew the shrines

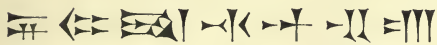

14. 

ra - bi - iš *u - ma - ' - ir - an - ni*
 majestically commissioned me,

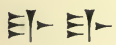
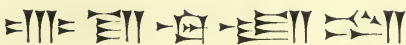

15. 



a - na - ku *a - na* *ilu Marduk* *bēli - ia*
 I unto Marduk my lord



 16. 
pa - al - ḥi - iš *u - ta - ku* *Ba - bi - lam* ^{KI}
 with fear was obedient. Babylon




ma - ḥa - za - šu *ši - i - ri* *ali*
 his august city, the place


 17. 
ta - na - da - a - tu - šu *Im - gu - ur - ilu Bēl*
 of his honour, Imgur-Bēl,


 18. 
Ni - mi - it - ti - ilu Bēl *dūrāni - šu*
 Nimitti-Bēl, its

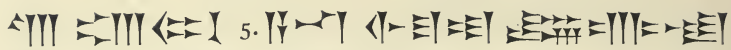
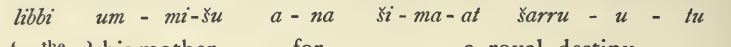


 19. 
rabūti *u - ša - ak - li - il* *a - na*
 great walls, I completed; on

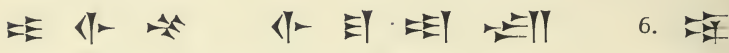
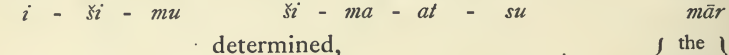
20.
se - ip - pi
abullē-šu
rīmān
 the thresholds
 of its gates
mighty

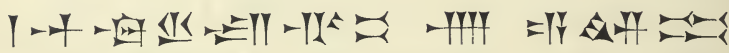
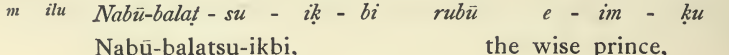
21.
erī
e - ik - du - u - tim
u
oxen of copper
and

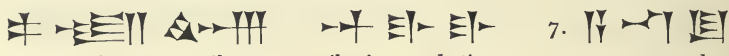
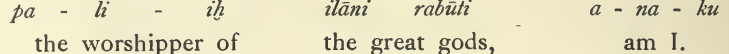
širruššē
še - zu - zu - u - tim
 colossal serpents
 reared on end

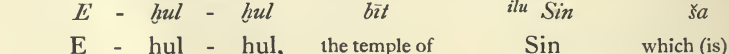
22.
u - uš - zi - iž
 I set up.

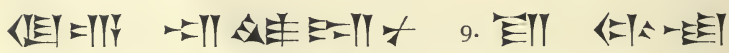
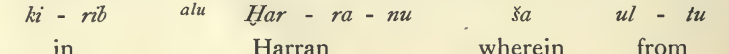
 5. 
libbi um - mi - šu a - na ši - ma - at šarru - u - tu
 {^{the} womb of} his mother for a royal destiny

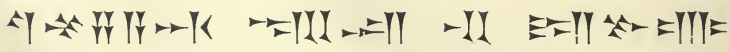
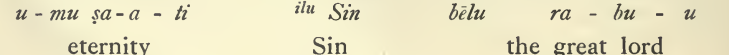
 6. 
i - ši - mu ši - ma - at - su mār
 determined, {^{the} son of}


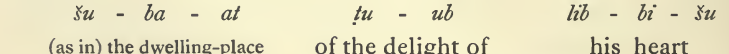
 
m ilu Nabū-balaṣ - su - iḫ - bi rubū e - im - ku
 Nabū-balaṣsu-iḫbi, the wise prince,

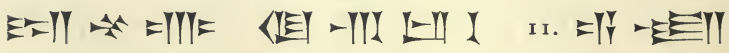
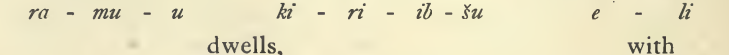
 7. 
pa - li - iḫ ilāni rabūti a - na - ku
 the worshipper of the great gods, am I.






 8. 
E - ḫul - ḫul bīt ilu Sin ša
 E - ḫul - ḫul, the temple of Sin which (is)

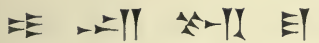

 9. 
ki - riḫ alu Ḥar - ra - nu ša ul - tu
 in Ḥarran wherein from

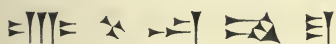


 
u - mu ša - a - ti ilu Sin bēlu ra - bu - u
 eternity Sin the great lord



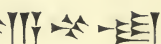
 10. 
šu - ba - at tu - ub lib - bi - šu
 (as in) the dwelling-place of the delight of his heart

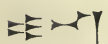

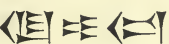
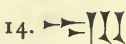
 11. 
ra - mu - u ki - ri - iḫ - šu e - li
 dwells, with


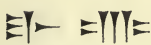
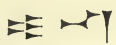






ali *u* *biti* *ša - a - šu* *lib - bu - uš*
 the city and that temple his heart

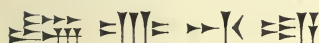
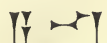



 12.
i - zu - uz - ma *amēlu Umman-man - da*
 was wroth and the Scythians



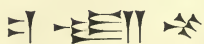




u - šat - ba - am - ma *biti* *šu - a - tim*
 he brought and that temple






 13.
ub - bi - it - ma *u - ša - lik - šu* *kar - mu - tu*
 he destroyed and he caused it to fall in ruins.




 14.
i - na *pa - li - e - a* *ki - i - nim* *ilu Bel*
 In my legitimate reign Bel





bēlu *rabū(u)* *i - na* *na - ra - am*
 the great lord through love


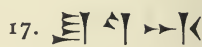



 15.
šarru - u - ti - ia *a - na* *ali* *u*
 for my kingdom unto the city and


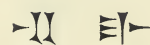

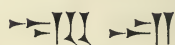




biti *ša - a - šu* *is - li - mu* *ir - šu - u*
 that temple was gracious (and) had

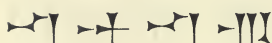





 16.
ta - ai - ri *i - na* *ri - eš*
 mercy. In the beginning of


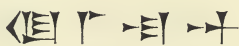






 šarru - u - ti - ia dārīti(ti)
 my everlasting reign



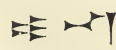
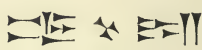


 u - šab - ru - ' - in - ni 17. šu - ut - ti
 they caused me to behold a dream :

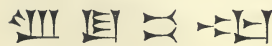

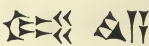
18. 



 ilu Marduk bēlu rabū u ilu Sin
 Marduk, the great lord, and Sin,








 na - an - na - ri šamē(e) u iršitim(tim)
 the light of heaven and earth,


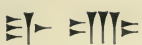
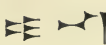

19. 


 iz - zi - zu ki - lal - la - an ilu Marduk
 stood on either side; Marduk


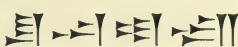




 i - ta - ma - a it - ti - ia 20. ilu Nabū - nā'id
 spake to me : "Nabonidus,

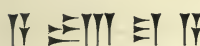


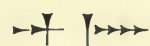




 šar Bābili KI i - na imēru sisē
 king of Babylon, with the horses




 ru - ku - bi - ka 21. i - ši libnāti pl
 of thy chariot bring bricks,




 E - hul - hul e - pu - uš - ma ilu Sin
 E-hul-hul build and Sin

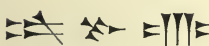




 22. 

bēlu *rabū(u)* *i - na* *ki - ir - bi - šu*
 the great lord therein




 23. 
šu - ur - ma - a *šu - ba - at - su* *pa - al - ḫi - iš*
 cause to inhabit his dwelling-place." With fear






a - ta - ma - a *a - na* *ilu Bēl* *ilāni p^l*
 I spake unto the lord of the gods,





 24. 

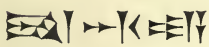
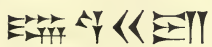
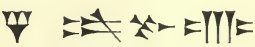

ilu Marduk *bītu* *šu - a - tim* *ša*
 Marduk : "That temple which







 25. 
taḫ - bu - u *e - pi - šu* *amēlu Umman-man - da*
 thou commandest to build, the Scythian



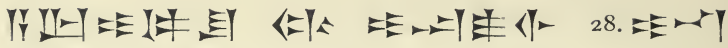

sa - ḫi - ir - šum - ma *and* *pu - ug - gu - lu*
 infests it and mighty is


 26. 

e - mu - ga - a - šu¹ *ilu Marduk - ma* *i - ta - ma - a*
 his strength." But Marduk spake




it - ti - ia *amēlu Umman-man-da* *ša taḫ - bu - u*
 unto me : "The Scythian of whom thou speakest,

27. 



ša - a - šu *māti - šu* *u* *šarrāni p^l*
 he, his land, and the kings,

1. I. e., pu-uk-ku-lu e-mu-ka-a-šu.




a - lik i - di - šu ul i - ba - aš - ši i - na

 his allies, are no more". In




ša - lu - ul - ti šatti i - na

 the third year on




ka - ša - du u - šat - bu - niš - šum - ma

 an expedition¹ they caused him to advance and




^m Ku - ra - aš šar mātu An - za - an arad - su

 Cyrus, king of Anzan, his




ša - aḥ - ri i - na um - ma - ni - šu

 petty vassal, with his troops



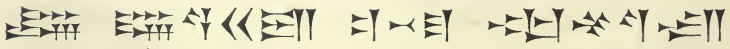
i - šu - tu amēlu Umman - man - da rap - ša - a - ti

 that were few the wide-spreading Scythians



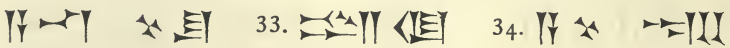
u - sap - pi - iḥ Iš - tu - me - gu

 scattered. Astyages,



šar amēlu Umman - man - da iṣ - bat - ma ka - mu - ut - su

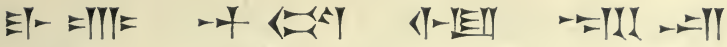
 king of the Scythians, he captured and as a prisoner



a - na māti - šu il - ki a - mat ilu Bēl

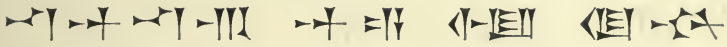
 to his land he took him. { (It was) } the
 { the word of }

1. Or "as it approached".



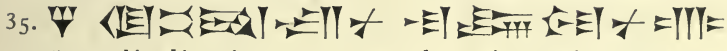
rabū(u) *ilu Marduk* *u* *ilu Sin*

 great lord Marduk and of Sin,



na - an - na - ri *šamē(e)* *u* *iršitim(tim)*

 the light of heaven and earth,

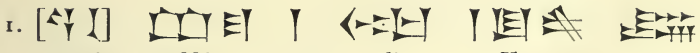
35. 

ša ki - bi - it - su - nu la in - nin - nu - u

 whose command was not annulled.

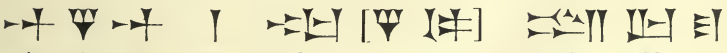
II. From the Nabonidus-Cyrus Chronicle.

[Brit. Mus., Sp. II, 964.]

1. 


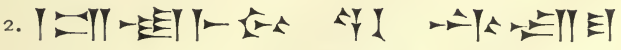
ummāni-šu upaḥḥir-ma ana eli m Ku - raš šar

 His forces {^{hc} [*i. e.* Astyages]} collected and } against Cyrus, king of



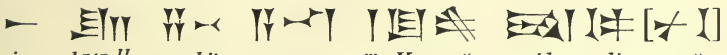
An - ša - an ana ka - ša - di il - lik - ma

 Anšan, to conquer (him) went


 2. 

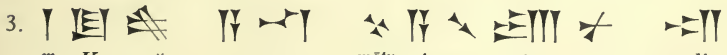
 ... ^m *Iš - tu - me - gu ummāni-šu ibbalkit - su - ma*

 ... But against Astyages his forces revolted and



ina kātā II ša-bit a - na m Ku - raš id - di - nu - šu

 in captivity to Cyrus they delivered him.

3. 

^m *Ku - raš a - na mātu A - gam - ta - nu ali*

 Cyrus (went) to Ekbatana the

šarru - u - tu

royal city.

kaspu

Silver,

hurāšu

gold,

bušu

possessions,

makkūru

property

...

...

...

4. ša

of

mātu A-gam - ta - nu

Ekbatana

iš - lul - u - ma

he carried off and

a - na

to

mātu An - ša - an

Anšan

il - ki¹


he took.

1. Col. II, ll. 1-4.

THE TAKING OF BABYLON BY CYRUS.

I. From the Cylinder of Cyrus.


[Brit. Mus., No. 12049.]

12. 
iš - te - ' - e - ma ma - al - ki i - ša - ru

He (*i.e.* Marduk) sought out a righteous prince,


bi - bil lib - bi ša it - ta - ma - aḥ

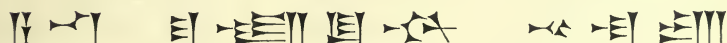
after his own heart, whom he might take


ka - tu - uš - šu m Ku - ra - aš šar


by the hand ; Cyrus, king of


alu An - ša - an it - ta - bi ni - bi - it - su


Anšan, he called by his name,



a - na ma - li - ku - tim kul - la - ta


for empire over the whole



nap - ḥar iz - zak - ra šu - um - šu

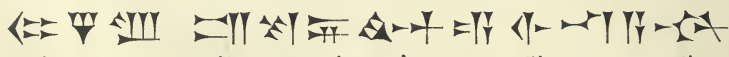
world he proclaimed his title.


13. 
mātu Ku - ti - i gi - mir um - man-man - da
 The land of *Ḳutū*, the whole of the tribal hordes



u - ka - an - ni - ša a - na še - pi - šu niše^{pl}
 he forced into submission at his feet, the



šal - mat kaḫḫadi ša u - ša - ak - ši - du
 men [lit. the black-headed], whom he had delivered



ka - ta - a - šu i - na ki - it - tim u
 into his hands, with justice and


mi - ša - ru iš - te - ni - ' - e ši - na - a - tim
 righteousness he cared for them.


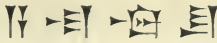
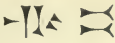

ilu Marduk bēlu rabū ta - ru - u niše^{pl} - šu
 Marduk the great lord, the protector of his people,

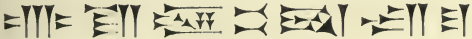
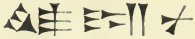

ip - še - e - ti - ša¹ dam - ka - a - ta u
 his good deeds and



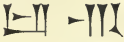


lib - ba - šu i - ša - ra ha - di - iš
 his righteous heart with joy

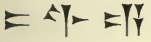
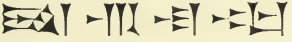


ip - pa - li - is a - na ali - šu
 beheld. To his city

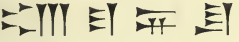


1. In *ip-še-e-ti-ša* and *tu-kul-ti-ša* (l. 19) *ša* is employed for the pron. suff. *šu*.





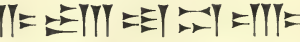



Bābili ^{KI} *a - la - ak - šu* *iḫ - bi*
of Babylon that he should go he commanded,

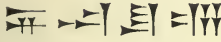
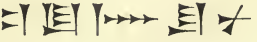
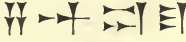


u - ša - aṣ - bi - it - su - ma *ḥar - ra - nu*
he caused him to take the road


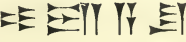
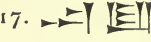




Bābili ^{KI} *ki - ma* *ib - ri* *u*
to Babylon, like a friend and

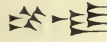






taḫ - pi - e *it - tal - la - ka* *i - da - a - šu*
helper he went at his side.

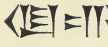


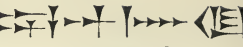
16. 


um - ma - ni - šu *rap - ša - a - tim* *ša*
His wide-spreading troops, of which

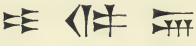
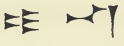






ki - ma *me - e* *nāri* *la* *u - ta - ad - du - u*
like the waters of a stream not ~ to be known is








ni - ba - šu - un *kakkē* ^{p^l} - *šu - nu* *ša - an - du - ma*
the number, with their weapons girt






17. 
i - ša - ad - di - ḥa *i - da - a - šu* *ba - lu*
advance at his side. Without



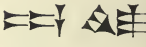




ḫab - li *u* *ta - ḥa - zi* *u - še - ri - ba - aš*
contest and battle he made him enter

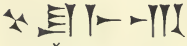








ki - rib *Bābili* ^{KI} *ali - šu* *Bābili* ^{KI}
 into Babylon his city; Babylon

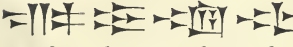
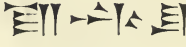
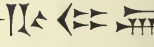



i - ṭi - ir *i - na* *šap - ša - ki*
 he spared from tribulation.


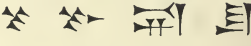




m *ilu Nabū - nā'id* *šarru* *la* *pa - li - ḫi - šu*
 Nabonidus, the king that did not fear him,






 18.
u - ma - al - lu - a *ka - tu - uš - šu* *nišē* ^{pl}
 he delivered into his hand. The people of








Bābili ^{KI} *ka - li - šu - nu* *nap - ḫar*
 Babylon all of them, the whole of

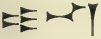
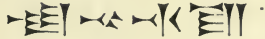
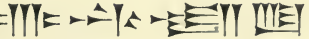





mātu Šu - me - ri *u* *Akkadī* ^{KI} *ru - bi - e* *u*
 Sumer and Akkad, princes and


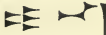




šak - kan - nak - ka *ša - pal - šu* *ik - mi - sa*
 governors, beneath him bowed down,



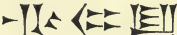
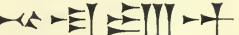


u - na - aš - ši - ku *še - pu - uš - šu*
 they kissed his feet,






iḫ - du - u *a - na* *šarru - u - ti - šu*
 they rejoiced in his kingdom,






 19. 

im - mi - ru *pa - nu - uš - šu - un* *be - lu* *ša*
 bright was their countenance. To the lord, who










i - na *tu - kul - ti - ša* *u - bal - li - tu*
 through his strength raises to life

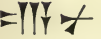



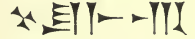



mi - tu - ta - an *i - na* *bu - ta - ku*
 the dead, (and) from destruction


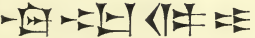






u *pa - ki - e* *ig - mi - lu* *kul - la - ta - an*
 and misery (?) had spared all,





ta - bi - iš *ik - ta - ar - ra - bu - šu*
 joyfully they paid homage,

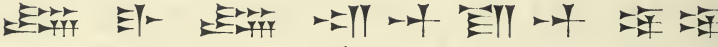


 20. 
iš - tam - ma - ru *zi - ki - ir - šu* *a - na - ku*
 they revered his name. I am








m Ku - ra - aš *šar* *kiš - šat* *šarru* *rabū* *šarru*
 Cyrus, king of the world, the great king, the







dan - nu *šar* *Bābili* ^{KI} *šar* *mātu Šu - me - ri*
 mighty king, king of Babylon, king of Sumer







u *Ak - ka - di - i* *šar* *kib - ra - a - ti*
 and Akkad, king of the quarters


 21. 
ir - bi - it - tim *mār* ^m *Ka - am - bu - zi - ia*
 four, son of Cambyses,



šarri *rabī* *šar* *alu* *An - ša - an* *mār mārī*
 the great king, king of Anšan, grandson of

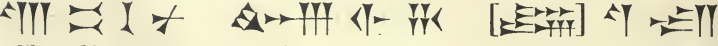

^m *Ku - ra - aš* *šarri* *rabī* *šar* *alu* *An - ša - an*
 Cyrus, the great king, king of Anšan,



liplipi ^m *Ši - iš - pi - iš* *šarri* *rabī*
 descendant of Teispes, the great king,



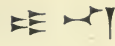
 22. 
šar *alu* *An - ša - an* *zēru* *da - ru - u*
 king of Anšan, eternal seed

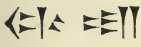




ša *šarru - u - tu* *ša* *ilu Bēl* *u* *ilu Nabū*
 of royalty, of whom Bel and Nabū


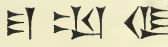



ir - a - mu *pa - la - a - šu* *a - na* *ū - ub*
 love the reign, [and] for the delight


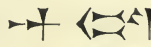
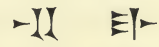


lib - bi - šu - nu *iḫ - ši - ḫa* *[šarru - ut - su]*
 of their heart desired his kingdom.



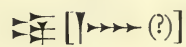


e - nu - ma *a - na* *ki - rib* *Bābili* ^{KI}
 When into, Babylon




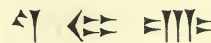


 23. 
e - ru - bu *sa - li - mi - iš* *i - na*
 I entered favourably, (and) with



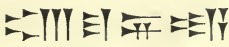




ul - ši *u* *ri - ša - a - tim* *i - na*
 exultation and shouts of joy in


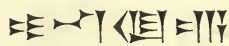
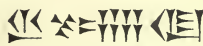




ekalli *ma - al - ki* *ar - ma - a* *šu - bal*
 the palace of the princes I took up a


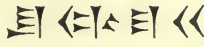
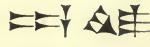




be - lu - tim *ilu = Marduk* *bēlu - rabū* *lib - bi*
 lordly dwelling, Marduk the great lord the

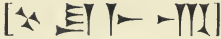


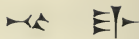




ri - it - pa - šu *ša* *mārē pl* *Bābili KI*
 great heart of the Babylonians





u - - *an - ni - ma* *u - mi - šan*
 [inclined (?)] to me and daily


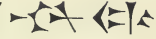

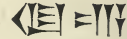


 24. 
a - še - ' - a *pa - la - aḫ - šu* *um - na - ni - ia*
 do I care for his worship. My wide-




rap - ša - a - tim *i - na ki - riḫ* *Bābili KI*
 spreading troops into Babylon








i - ša - ad - di - ḫa *šu - ul - ma - niš* *nap - ḫar*
 advance in peace. The whole of




mātu Šu - me - ri *u* *Akkadī KI* *zēru rabū*
 Sumer and Akkad, the great race,




 25. 


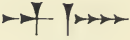
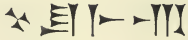

 - *tim ul* *u - šar - ši* *dannat*
 no [trouble(?)] I caused to have. { For the }
 { affliction of }



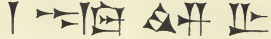

Bābili KI *u* *kul-lat ma-ha-zi-šu*
 Babylon and all its cities



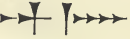
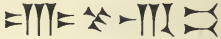
i-na *ša-li-im-tim* *aš-te-'-e*
 thoroughly did I care.

. . . 33. 





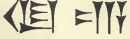

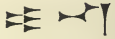
 . . . *u* *ilāni pl* *mātu Šu-me-ri* *u*
 . . . And the gods of Sumer and





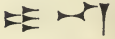
Akkadī KI *ša* *m ilu Nabū - nā'id* *a-na*
 Akkad, which Nabonidus to

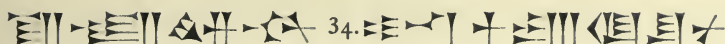
ug-ga-tim *bēli* *ilāni pl* *u-se-ri-bi*
 the anger of the lord of the gods had brought

a-na *ki-rib* *Bābili KI* *i-na*
 into Babylon, at

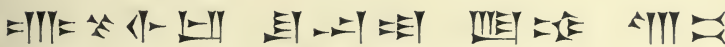






ki-bi-ti *m ilu Marduk* *bēli* *rabī* *i-na*
 the word of Marduk the great lord in

 34.

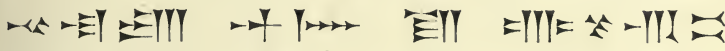
ša - li - im - tim *i - na maš - ta - ki - šu - nu*

 (their) entirety in their own shrines



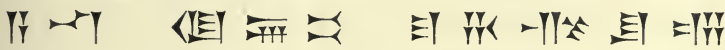
u - še - ši - ib *šu - ba - at* *tu - ub* *lib - bi*

 did I cause to take up the habitation of (their) hearts' delight.



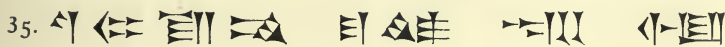
kul - la - ta *ilāni^{p1}* *ša* *u - še - ri - bi*

 May all the gods whom I have brought



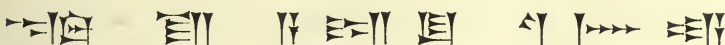
a - na *ki - ir - bi* *ma - ḥa - zi - šu - un*

 into their own cities

35. 

u - mi - ša - am *ma - ḥar* *ilu Bēl* *u*

 daily before Bēl and



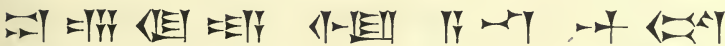
ilu Nabū *ša* *a - ra - ku* *ūmē^{p1} - ia*

 Nabū for the lengthening of my days



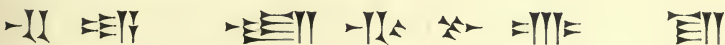
li - ta - mu - u *lit - taš - ka - ru* *a - ma - a - ta*

 pray, let them speak the word



du - un - ki - ia *u* *a - na* *ilu Marduk*

 for my good fortune and unto Marduk



bēli - ia *li - iḫ - bu - u* *ša*

 my lord let them say :

<i>m Ku - ra - aš</i>	<i>šarru</i>	<i>pa - li - ḫi - ka</i>	<i>u</i>
"May Cyrus	the king	that feareth thee	and

<i>m Ka - am - bu - zi - ia</i>	<i>māri-šu</i>	<i>da -</i>	
Cambyses	his son	[have prosperity(?)]!"	

II. From the Nabonidus-Cyrus Chronicle.

[Brit. Mus., Sp. II, 964.]

12.					
<i>ina</i>	<i>arḫu</i>	<i>Dūzi</i>	<i>m Ku - raš</i>	<i>šal - tum</i>	<i>ina</i>
In	the month	Tammuz	Cyrus	a battle	in




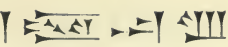
			13.	
<i>Upē KI</i>	<i>ina</i>	<i>muḫ - ḫi</i>	<i>nāru</i>	<i>Zal - zal - lat</i>
Upē	on the banks of		the	Zalzallat

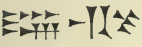


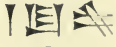
<i>ana libbi</i>	<i>ummāni(ni)</i>	<i>mātu</i>	<i>Akkadī KI</i>	<i>ki</i>	<i>ēpušu(šu)</i>
against	the forces	of	Akkad	when	he had
					waged,






			14.	
<i>niše pl</i>	<i>mātu</i>	<i>Akkadī KI</i>	<i>ušpēl(?)</i>	<i>ki</i>
the people	of	Akkad	he conquered;	when

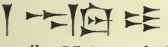


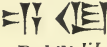

<i>uḫtašsir(?)</i>	<i>niše pl</i>	<i>idūk</i>	<i>ūmu</i>	<i>XIV</i>
they rallied(?),	the people	he slew.	On the	14th day

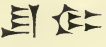

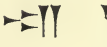

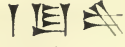
<i>Sippar KI</i>	<i>ba - la</i>	<i>šal - tum</i>	<i>ša - bit</i>
Sippar	without	fighting	was taken.

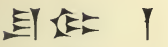

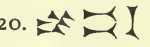

15.    
m ilu Nabū-nā'id ihliḫ ūmu XVI m Ug - ba - ru
 Nabonidus fled. On the 16th day Ugbaru

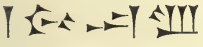
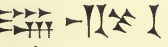


   
amelu pahāt mātu Gu - ti - um u šābē pl m Ku - raš
 the governor of Gutium and the soldiers of Cyrus

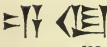



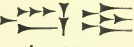
 16.    
ba - lu šal - tum ana Bābili KI īrubū arki
 without fighting in Babylon entered. Afterwards

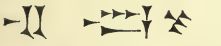
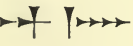



    
m ilu Nabū-nā'id ki . . . (sa) ina Bābili KI ša - bit
 Nabonidus, when . . . , into Babylon {was taken }
 {captive. }

19.     
šu - lum ana ali ša - kin m Ku - raš
 Peace for the city was established; - Cyrus

  20.  
šu - lum ana Bābili KI gab - bi - šu ḫi - bi
 peace to Babylon, the whole of it, proclaimed.

   
m Gu - ba - ru amelū pahāti-šu amelū pahāti ina
 Gubaru, his governor, as governor in

  21.   
Bābili KI ip - te - ḫid u ultu arḫu Kislimi
 Babylon he appointed, and from the month Kislev

    
adi arḫu Adari ilāni pl ša mātu Akkadī KI ša
 to the month Adar the gods of Akkad, which


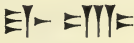

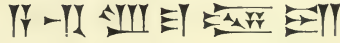
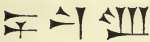



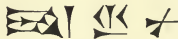


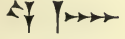









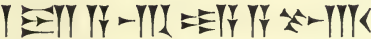

𐎠	𐎠𐎵𐎠𐎶	𐎠𐎶	𐎠	𐎠𐎶𐎶	𐎠𐎶𐎶	𐎠𐎶𐎶	𐎠𐎶𐎶	𐎠𐎶𐎶	𐎠𐎶𐎶
<i>m</i>	<i>ilu Nabū-nā'id</i>	<i>ana</i>	<i>Bābili</i> ^{KI}		<i>u - še - ri - du</i>				
	Nabonidus	to	Babylon		had brought down,				

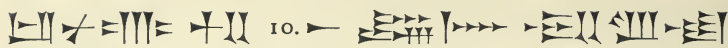
22.	𐎠𐎶	𐎠𐎶	𐎠𐎶	[𐎠𐎶]	𐎠𐎶	𐎠𐎶	𐎠𐎶	𐎠𐎶	𐎠𐎶
	<i>a - na</i>		<i>ma - ḥa - zi - šu-nu</i>					<i>itūrū</i> ¹	
	to		their own cities					returned.	


1. Col. III, ll. 12—22.


INSCRIPTION OF DARIUS, KING OF BABYLON, 521—485 B. C.

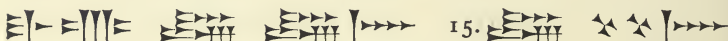
[From Schulz, *Journal Asiatique*, Troisième Série, t. IX, pl. VIII, col. a.]

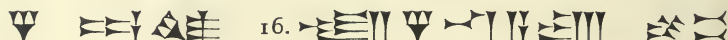
- | | | | | |
|---|---|---|--|---|
| <p>1. 
<i>ilu</i></p> | <p>
<i>rabū(u)</i></p> | <p>
<i>ilu</i></p> | <p>
<i>A - ḫu - ru - ma - az - da</i></p> | |
| A great god | | (is) Aḫurumazda, | | |
| <p>2. 
<i>ša</i></p> | <p>
<i>kaḫ - ḫa - ru</i></p> | <p>
<i>a - ga - a</i></p> | <p>3. 
<i>id - din - nu</i></p> | <p>
<i>ša</i></p> |
| who | this soil | | did create, | who |
| <p>
<i>šamē(e)</i></p> | <p>4. 
<i>an - nu - tu</i></p> | <p>
<i>id - din - nu</i></p> | <p>5. 
<i>ša</i></p> | |
| these heavens | | did create, | who | |
| <p>
<i>amēlu</i></p> | <p>
<i>šābē pl</i></p> | <p>
<i>id - din - nu</i></p> | <p>6. 
<i>ša</i></p> | <p>
<i>gab - bi</i></p> |
| mankind | | did create, | who | all |
| <p>
<i>nu - uḫ - šu</i></p> | <p>7. 
<i>a - na</i></p> | <p>
<i>amēlu</i></p> | <p>
<i>šābē pl</i></p> | <p>
<i>id - din - nu</i></p> |
| abundance | unto | mankind | has granted, | |
| <p>8. 
<i>ša</i></p> | <p>
<i>a - na</i></p> | <p>^m 
<i>Da - a - ri - ia - a - muš</i></p> | | <p>9. 
<i>šarri</i></p> |
| who | | Darius | | the king |

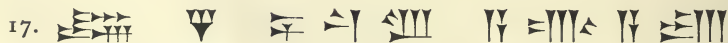

 10. *ib - nu - u išten(en) ina šarrāni^{pl} maḥ - ru - tu*
 did make one among kings that were before,

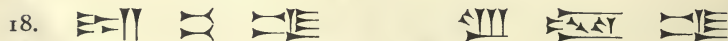

 11. *išten(en) ina mu - te - ' - i - me^{pl} maḥ - ru - tu*
 one among rulers that were before.



 12. *a - na - ku^m Da - a - ri - ia - a - muš šarru*
 I am Darius the

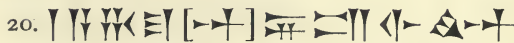

 13. *rabū(u) šar šarrāni^{pl} šar mātaṭi^{pl}*
 great king, king of kings, king of lands,


 14. *ša nap - ḥar li - ša - na - a - ta gab - bi*
 of the whole of all tongues,


 15. *šarru ša ḫaḫ - ḫa - ru a - ga - a - ta*
 king of this soil,


 16. *ra - bi - tum ru - uḫ - tum*
 great (and) extensive,

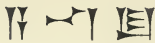

 17. *mār^m Uš - ta - as - pa*
 son of Hystaspes,




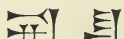


 18. *A - ḫa - ma - an - ni - iš - ši - '*
 the Achaemenian.

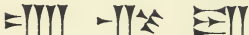


INSCRIPTION OF ANTIOCHUS-SOTER, KING OF BABYLON, 280—260 B. C.


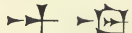

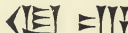

[From a cylinder in the British Museum, No. 80—6—17, 1.]


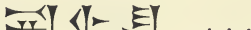
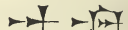
1.	 <i>m</i>	 <i>An</i>	 <i>ti</i>	 <i>ku</i>	 <i>us</i>	 <i>šarru</i> the
Antiochus,						
 <i>rabū(u)</i> great king,	 <i>šarru</i> the mighty king,	 <i>dan - nu</i>	 <i>šar</i>	 <i>kiššati</i>	 <i>šar</i> king of the world, king of	
 <i>Bābili KI</i> Babylon,	 <i>šar</i> king of	 <i>mālati</i> lands,	 <i>za - ni - in</i> patron of			
 <i>E - sag - ila</i> Esagil	 <i>u</i> and	 <i>E - zi - da</i> Ezida,				
4.	 <i>aplu</i> the princely son	 <i>ašaridu</i>	 <i>ša</i> of	 <i>m Si - lu - uk - ku</i> Seleucus,		
 <i>šar</i> king of	 <i>amelu</i>	 <i>Ma - ak - ka - du - na - ai</i> the Macedonians,	 <i>šar</i> king of			



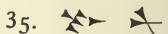
6.  *Bābili KI*
 Babylon,  *a - na - ku* . . .  *ina*  *arbu Adari ūmi*
 . . . In the month Adar, on

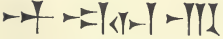
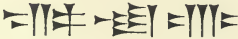

14.  *XX KAM*
 the 20th day,  *šatti*  *XLIII*
 in the 43rd year,  *uš - šu*  *ša*
 the foundation of


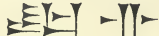

15.  *E - zi - da*
 Ezida,  *bīti*  *ki - i - ni*
 the true temple,





 *bīt*  *ilu Nabū*  *ša*  *ki - rib*  *Bar - zip KI*
 the temple of Nabū which is in Borsippa,


16.  *ad - di - e*
 I laid  *uš - ši - šu* . . .  *ilu Nabū*
 its foundation . . . O Nabū,

 *apil*
 son  *E - sag - ila*
 of Esagil,  *bu - kur*
 the first-born

 *ilu Marduk*
 of Marduk,  *riš - tu - u*
 of highest rank,  *i - lil - ti*
 offspring of

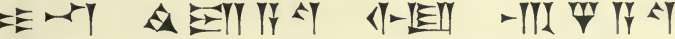
 *ilu Eru - u - a*
 Erūa  *šar - rat*
 the queen,  *a - na*
 into

 *E - zi - da*
 Ezida,  *bīti*  *ki - i - ni*
 the true temple,  *bīt*
 the temple of



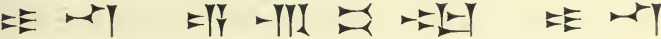
ilu A-nu-ti-ka šu-bat fu-ub lib-bi-ka

 thy divinity, the dwelling of thy heart's desire,

39. 

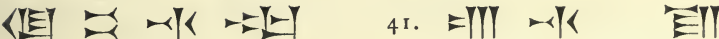
i-na hi-da-a-tu u ri-ša-a-tu

 with joy and shouting

40. 

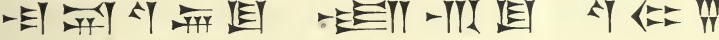
i-na e-ri-bi-ka i-na

 when thou enterest, at



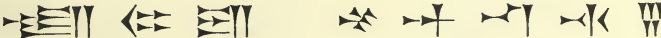
ki-bi-ti-ka 41. kil-ti ša

 thy righteous command which



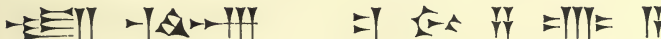
la uš-tam-sa-ku li-ri-ku u-mi-ia

 is not hindered, long be my days,

42. 

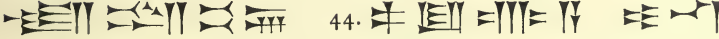
li-mi-da šanāti(ti) - ia

 many be my years,

43. 

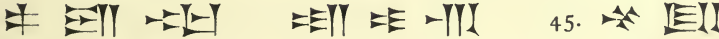
li - kun išu kussū - u - a

 established be my throne,



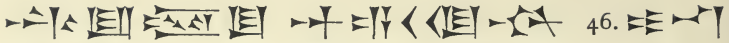
li - il - bi - ir 44. pa-lu - u - a i - na

 old may my reign become. By

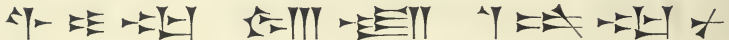


haṭ - ṣa - ka ši - i - ri 45. mu - kin


 thy exalted sceptre, that holds fast




pal - lu - uk - ku *šamē(e) u iršitim(tim)* 46. *i - na*
 the circuit of heaven and earth, at




pi - i - ka *el - li* *liš - tak - ka - nu*
 thy bright mouth may they establish

47. 

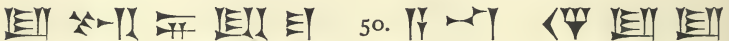
du - un - ki - ia *mātāti^{P1}* *ištu* *ši - it*
 my good fortune. The lands from the rising of



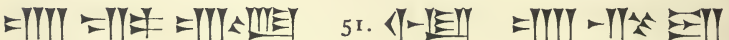
ilu Šamšū(ši) 48. *a - di* *e - ri - ib* *ilu Šamšū(ši)*
 the Sun to the setting of the Sun




lik - šu - du 49. *kātā^{II} - ai* *man - da - at - ti - ši - nu*
 may my hands conquer; their tribute




lu - us - ni - ki - ma 50. *a - na* *šuk - lu - lu*
 may I hold fast and for the completion of



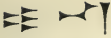
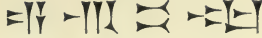

E - sag - ıla 51. *u* *E - zi - du*
 Esagil and Ezida

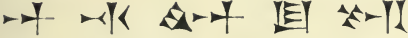







lu - bi - il *ilu Nabū* 52. *aḫlu* *ašaridu*
 may I bring (it). O Nabu, princely son,




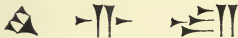
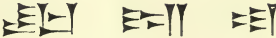
a - na *E - zi - da* 53. *bīti* *ki - i - ni*
 into Ezida, the true temple,



		54. 
<i>i - na</i>	<i>e - ri - bi - ka</i>	<i>damiḫtim(tim)</i>
when	thou enterest,	good fortune for

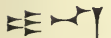
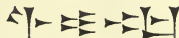
		
<i>An - ti - ' - ku - us</i>	<i>šar</i>	<i>mātāti</i>
Antiochus	king	of the lands,

55. 		
<i>m Si - lu - uk - ku</i>	<i>šarri</i>	<i>māri-šu</i>
Seleucus	the king,	his son,

56. 
<i>As - ta - ar - ta - ni - ik - ku</i>
Stratonice




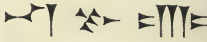

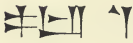



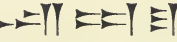

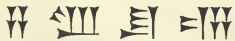
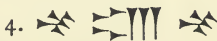
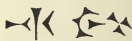


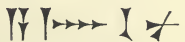





57. 	
<i>hi - rat - su</i>	<i>šar - ra - at</i>
his spouse,	the queen,

58. 	59. 
<i>da - mi - iḫ - ti - šu - nu</i>	<i>li - iš - ša - kin</i>
may their good fortune	be established


	
<i>i - na</i>	<i>pi - i - ka</i>
at	thy mouth!

THE CREATION OF THE GODS.

[K 5419 c and 82-7-14, 402.]

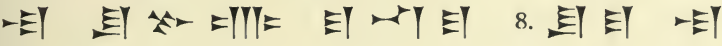
1.    
e - nu - ma *e - liš* *la* *na - bu - u*
 When above not named was
-  2.   
ša - ma - mu *šap - liš* *am - ma - tum* *šu - ma*
 heaven (and) below earth a name
-  3.  
la zak - rat *Apsū - ma* *riš - tu - u*
 did not bear,¹ and Ocean, the primeval,
-  4.  
za - ru - šu - un *mu - um - mu* *Ti - āmat*
 who begat them, (and) confusion, Tiāmat,
-  
mu - al - li - da - at *gim - ri - šu - un*
 who bore them both, —
5.   
mē^{pl} - šu - nu *iš - te - niš* *i - ḫi - ku - u - ma*
 their waters together mingled and
6.   
gi - pa - ra *la* *ki - iš - šu - ra*
 no field was formed,

1. *I. e.*, did not exist.




 šu - ša - a la še - ' e - nu - ma ilāni ^{pl}

 no marsh was to be seen, when yet of the gods



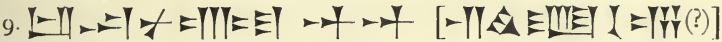
 la šu - pu - u ma - na - ma šu - ma la

 there had not been called into being any, (and) no name




 zuk - ku - ru ši - ma - tu la ša - a - mu

 did they bear, (and) no destinies were determined,

9. 



 ib - ba - nu - u - ma ilāni gi - mir - šu - un

 then were created the gods, all of them,

10. 

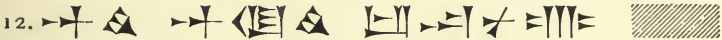
 ilu Laḥ - mu ilu La - ḥa - mu uš - ta - pu - u


 Laḥmu (and) Laḥamu were called into being


 11. 


 a - di ir - bu - u

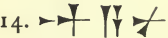
 Ages increased ,

12. 


 An - šar ilu Ki - šar ib - ba - nu - u 

 Anšar (and) Kišar were created

13. 

 ur - ri - ku ūmē ^{pl} 14. 

 Long were the days , Anu

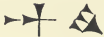

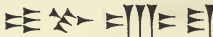




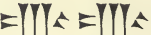



 a - bi An - šar ilu A - nim



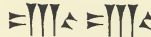


 the father Anšar (and) Anu

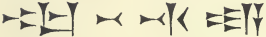
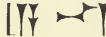


THE REVOLT OF TIĀMAT, THE DRAGON.




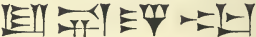
[K 3473 + 79-7-8, 296 + R 615, K 8524, K 8575 and 88-4-19, 13 with restorations from K 4832 and 81-7-27, 80.]

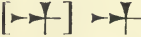

1.    2. 
An - šar pa - a - šu i - pu - šam - ma a - na
 Anšar his mouth opened and to

    
ilu Ga - ga sukkalli - šu a - ma - tu i - zak - kar
 Gaga his minister the word he addressed :

3.     
a - lik ilu Ga - ga suk - kal - lum mu - ṭib
 "Go Gaga, (thou) minister that rejoicest

 4.   
ka - bil - ti - ia a - na ilu Laḥ - mu
 my spirit, to Laḥmu

   
ilu La - ḥa - mu ka - a - la lu - uš - pur - ka
 (and) Laḥamu thee will I send.

. . . . 7. . . .  
 *ilāni na - gab - šu - un*
 the gods, all of them,

8. [𐎗𐎗𐎗𐎗 𐎗𐎗 𐎗] 𐎗𐎗𐎗𐎗 𐎗𐎗𐎗 𐎗𐎗𐎗𐎗 𐎗𐎗𐎗𐎗 𐎗𐎗𐎗𐎗 𐎗𐎗𐎗𐎗
li - ša - nu liš - ku - nu ina ki - ri - e - ti
 the tongue let them prepare, at the banquet

𐎗𐎗𐎗𐎗 9. [𐎗𐎗 𐎗𐎗 𐎗𐎗] 𐎗𐎗𐎗𐎗 𐎗𐎗𐎗𐎗 𐎗𐎗𐎗𐎗
liš - bu aš - na - an li - ku - lu
 let them sit, bread let them eat,

𐎗𐎗𐎗𐎗 𐎗𐎗𐎗𐎗 𐎗𐎗𐎗𐎗 10. [𐎗𐎗 𐎗𐎗] 𐎗𐎗𐎗𐎗 𐎗𐎗𐎗𐎗
lip - ti - ku ku - ru - na a - na ilu Marduk
 let them mix sesame-wine, for Marduk,

𐎗𐎗𐎗𐎗 𐎗𐎗𐎗𐎗𐎗 𐎗𐎗𐎗𐎗 𐎗𐎗𐎗𐎗(?) 𐎗𐎗𐎗𐎗 𐎗𐎗𐎗𐎗 𐎗𐎗𐎗𐎗
mu - tir gi - mil - li - šu - nu li - ši - mu
 their avenger, let them decree

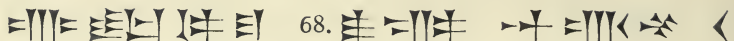
𐎗𐎗𐎗𐎗 𐎗𐎗𐎗𐎗 11. [𐎗𐎗] 𐎗𐎗𐎗𐎗 𐎗𐎗𐎗𐎗 𐎗𐎗𐎗𐎗 𐎗𐎗𐎗𐎗
šim - ta al - ka ilu Ga - ga
 the lot. Go Gaga,


𐎗𐎗𐎗𐎗 𐎗𐎗𐎗𐎗 𐎗𐎗𐎗𐎗 12. [𐎗𐎗𐎗] 𐎗𐎗𐎗𐎗
kuḍ - me - šu - nu i - ziz - ma ninma ša
 before them stand and all that


𐎗𐎗 𐎗𐎗𐎗𐎗 𐎗𐎗𐎗𐎗 𐎗𐎗𐎗𐎗 𐎗𐎗𐎗𐎗 𐎗𐎗𐎗𐎗 𐎗𐎗𐎗𐎗
a - zak - ka - ru - ka šu - un - na - a ana
 I tell thee repeat unto


𐎗𐎗𐎗𐎗 𐎗𐎗𐎗𐎗 [ll. 13-66, containing Anšar's message to Laḫmu and
ša - a - šu - un Laḫmu, correspond word for word with the message
 them. as delivered by Gaga in ll. 71-124; see pp. 126 ff.]


67. 𐎗𐎗𐎗𐎗 𐎗𐎗𐎗𐎗 𐎗𐎗𐎗𐎗 𐎗𐎗𐎗𐎗 𐎗𐎗𐎗𐎗 𐎗𐎗𐎗𐎗
il - lik ilu Ga - ga ur - ha - šu
 Gaga went, his way



 68. *u - šar - di - ma aš - riš ilu Laḥ - mu u*
 he took and humbly before Laḥmu and



 69. *ilu La - ḥa - me ilāni^{pl} abē^{pl} - šu uš - kin - ma*
 Laḥamu the gods, his fathers, { he made }
 { obeisance and }

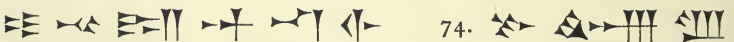

 70. *iš - šik kaḥ - ka - ra ša - pal - šu - un i - šir*
 he kissed the ground beneath their feet, { he humbled }
 { himself, }



 71. *iz - ziz - ma i - zak - kar - šu - un An - šar*
 he stood up and spake unto them : "Anšar


ma - ru - ku - nu u - ma - ' - i - ra - an - ni
 your son hath sent me,



 72. *te - rit lib - bi - šu u - ša - aš - bi - ra - an - ni*
 of the design of his heart he informed


 73. *ia - a - ti um - ma Ti - āmat a - lit - ta - ni*
 me thus : 'Tiāmat our mother

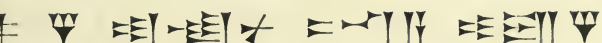

 74. *i - zir - ra - an - na - ši pu - uḥ - ru*
 hath conceived a hatred for us, with


šit - ku - na - at - ma ag - giš lab - bat
 all her might¹ angrily she rages.

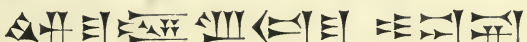
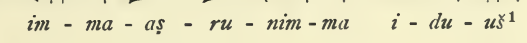
1. Literally, "using (her) full strength".

75. 

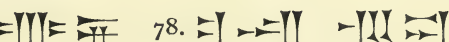
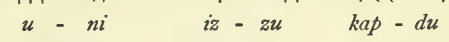
is - hu - ru - ši - ma ilāni gi - mir - šu - un
 They have turned to her, the gods, all of them,

76. 


a - di ša at - tu - nu tab - na - a i - da - ša
 with those whom ye created, at her side

 77. 


al - ka im - ma - aš - ru - nim - ma i - du - uš¹
 do they go. They are banded together and at the side of

 78. 

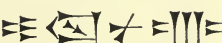
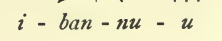
Ti - āmat te - bu - u - ni iz - zu kap - du
 Tīamat they advance, they are furious, they plan



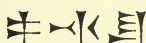
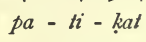
la sa - ki - pu mu - ša u im - ma
 without resting night and day,

79. 



na - šu - u tam - ha - ri na - zar - bu - bu
 they make ready for battle, fuming (and)

 80. 

lab - bu unkenna(na) šil - ku - nu - ma i - ban - nu - u
 raging, with united forces they make

 81. 

šu - la - a - tum Um - mu - Hu - bur pa - ti - kat
 war. Ummu-Ḫubur,² who formed

 82. 

ka - la - ma uš - rad - di kakkē P^l
 all things, has added weapons

1. *i-du-uš* fr. *iduššu* (= *ana idī*) "at the side of".

2. A title of the monster Tīamat.

𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠
i - rat - su - un
 their breast.

89. 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠
uš - ziz¹
 She has set up

𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠
ba - aš - mu
 a viper,

𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠
šir - ruš - šu u
 a dragon and

𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠
ilu La - ha - mi
Laḥami,

90. 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠
u - gal - lum
 a hurricane,

𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠
šidimmu(?) u
 {a raging } and
 {hound }

𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠
aḫrab-amēlu
 a scorpion-man,

91. 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠
ūmē P^l
 tempests

𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠
da - ab - ru - ti
 that are mighty,

𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠
nūn-amēlu
 a fish-man

𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠
u
 and

𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠
ku - sa - rik - ki
 rams(?),

92. 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠
na - aš
 bearing

𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠
kakkē P^l
 weapons

𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠
la pa - di - i
 without mercy,

𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠
la a - di - ru
 without fear of

𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠
la - ha - zi
 the fight.

93. 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠
gab - ša
 Mighty

𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠
te - ri - tu - ša
 are her commands,

𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠
la ma - ḫar
 unopposed

𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠
ši - na - a - ma
 are they, and

94. 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠
ap - pu - un - na - ma
 of huge stature

𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠
iš - tin
 the


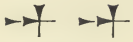

𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠
eš - ri - tum
 eleven²



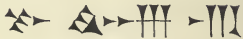
𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠
kīma šu - a - tu
 in this manner




𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠 𒄠
uš - taḅ - ši
 has she made.


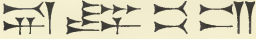

1. III 1, Pret. fr. *naḫāzu*.


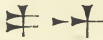

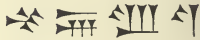
2. *I. e.*, the monsters described in ll. 82—92.


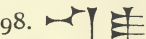

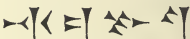
95.   
i - na *ilāni* *bu - uk - ri - ša*
 Among the gods her first-born,



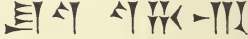
  
šu - ut *iš - kun - ši* *pu - uh - ri*
 since he had given her support,


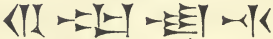

96.   
u - ša - aš - ki *ilu Kingu* *ina bi - ri - šu - nu*
 she has exalted Kingu, in their midst


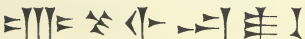
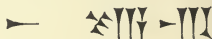
  97. 
ša - a - šu *uš - rab - bi - iš* *a - li - ku - ut*
 him she has raised to power. The going

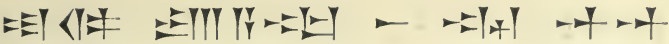
   
mah - ri *pa - an* *um - ma - ni* *mu - ir - ru - ut*
 in front before the forces, the leadership

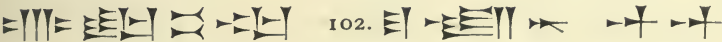
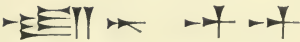
 98.   
puhri *na - aš* *kakkē* *ti - iš - bu - tu*
 of the host, the raising of weapons to begin,

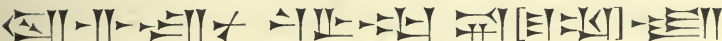
  99. 
ti - bu - u *a - na - an - tu* *šu - ud tam - ḥa - ri*
 to advance to the attack, generalship in battle,


  100. 
ra - ab *šik - ka - tu - ti* *ip - ḫid - ma*
 prowess in the fight, she entrusted

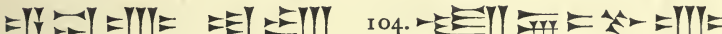
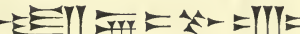
  
ka - tuš - šu *u - še - ši - ba - aš - šu* *ina kar - ri*
 to his hand, she made him sit in costly raiment.


101. 
ad - di ta - a - ka ina puḫur ilāni
 "I have recited thy spell, in the assembly of the gods


 102. 
u - šar - bi - ka ma - li - kut ilāni
 I have raised thee to power, with the rule of the gods,

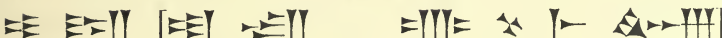

gim - rat - su - nu ḫa - tuk - ka uš - ma - at - li
 all of them, thy hand have I filled.


103. 
lu - u šur - ba - ta - ma ḫa - ' - i - ri
 Be thou great, thou, my


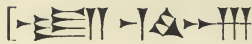

 104. 
e - du - u at - tu li - ir - tab - bu - u
 chosen spouse, let them magnify

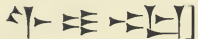
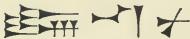


zik - ru - ka eli kal uk - ki
 thy name over all".

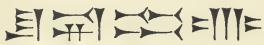

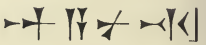
105. 
id - din - šum - ma dupšimāti P¹
 She gave him the tablets of destiny,


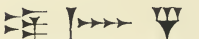


i - ra - at - su u - šat - me - iḫ
 on his breast she put :




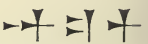
106. 
ka - ta ḫiit - ka la
 "May thy command not




		
<i>in - nin - na - a</i>	<i>li - kun</i>	<i>ši - it</i>
be annulled,	established be	{ that which cometh forth from }


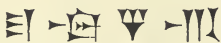
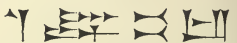
	107. 	
<i>pi - i - ka</i>	<i>in - na - nu</i>	<i>ilu Kingu</i>
thy mouth!"	Now	Kingu,


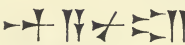
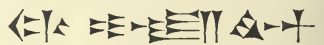
		
<i>šu - uš - ku - u</i>	<i>li - ku - u</i>	<i>ilu A-nu - ti</i>
(thus) exalted,	having received	the power of Anu,


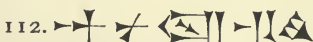

108. 		
<i>ilāni</i>	<i>mārē^{pl} - ša</i>	<i>ši - ma - ta</i>
for the gods,	her sons,	the lot

	109. 		
<i>iš - ti - mu</i>	<i>ip - šu</i>	<i>pi - ku - nu</i>	<i>ilu Gibil</i>
determined :	"Let your word		the Fire-god


	110. 	
<i>li - ni - iḫ - ḥa</i>	<i>nā'id</i>	<i>ina</i>
overpower!	Whoever is exalted	in

		
<i>gil - mu - ru</i>	<i>ma - ag - ša - ri</i>	<i>liš - rab - bi - ib</i>
excellence,	might	let him display!" ¹

111. 		
<i>aš - pur - ma</i>	<i>ilu A - nu - um</i>	<i>ul i - li -</i>
I sent to	Anu,	he cannot (go)

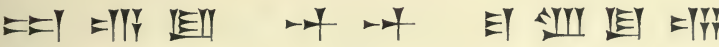
	112. 	
<i>ma - ḥar - ša</i>	<i>ilu Nu - dim - mud</i>	<i>e - dur - ma</i>
against her,	Nudimmud	was afraid and

1. Literally, "make mighty".



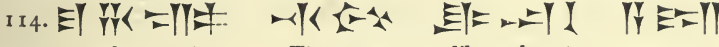
i - tu - ra *ar - kiš* 113. *' - ir* *ilu Marduk*

 turned back. Marduk has set out,



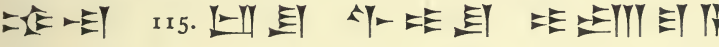
ab - kal - lu *ilāni* *ma - ru - ku - un*

 the director of the gods, your son,

114. 

ma - ha - riš *Ti - āmat* *lib - ba - šu* *a - ra*

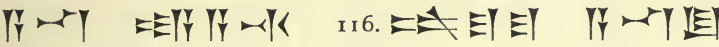
 against Tiāmat his heart to set out



ub - la 115. *ip - šu* *pi - i - šu* *i - ta - ma - a*

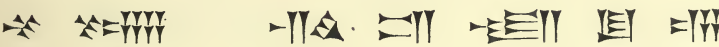
 {has prompted} His word. he addressed

 { (him). }



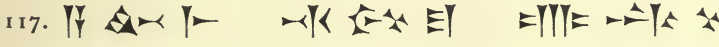
a - na *ia - a - ti* 116. *šum - ma - ma* *a - na - ku*

 unto me : "If I,



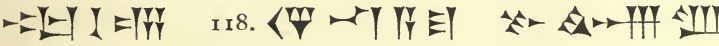
mu - tiṛ *gi - miḷ - li - ku - un*

 your avenger,

117. 

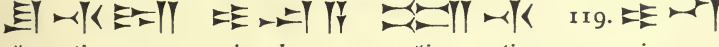
a - kam - me *Ti - āmat - ma* *u - bal - laṭ*

 will conquer Tiāmat and give life to



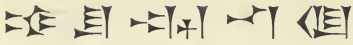


ka - šu - un 118. *šuk - na - a - ma* *pu - uḫ - ru*

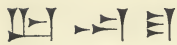
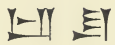
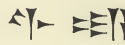
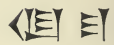
 you, appoint an assembly,

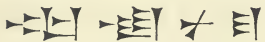





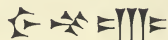

šu - ti - ra *i - ba - a* *šim - ti* 119. *i - na*





 make preminent (and) proclaim my lot. In


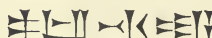




Up - šu - ukkin - na - ki *mit - ḥa - riš* *ḥa-diš*
 Upšukkinnaku together joyfully









tiš - ba - ma 120. *ip - šu* *pi - ia* *ki - ma*
 seat yourselves. With my mouth in place of



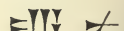



ka - tu - nu - ma *ši - ma - tu* *lu - šim - ma*
 you the lot will I decree.







 121. *la ut - tak - kar* *mim-mu - u* *a - ban - nu - u*
 Let it not be altered, whatever I

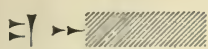




a - na - ku 122. *ai i - tur* *ai* *in - nin - na - a*
 do, {may it never} {may it} be annulled,
 {be changed,} {never}





se - ḥar *šap - ti - ia* 123. *ḥu - um - ḥa - nim - ma*
 the word of my lips." Hasten , and






ši - mat - ku - nu *ar - ḥiš* *ši - ma - šu* 124. *lil - lik*
 your destiny swiftly decree for him, that he may go





lim - ḥu - ra *na - kar - ku - nu* *dan - nu*
 (and) fight your strong enemy!"





 125. *iš - mu - ma* *ilu Laḥ - mu* *ilu La - ḥa - mu*
 They heard, Laḥmu (and) Laḥamu,

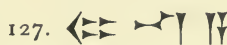

 iz -


126. 
 ilu *Igigi*
 The *Igigi*,



 nap - ħar - šu-nu
 all of them,

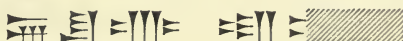

 i - nu - ħu
 wailed



 mar - ši - iš
 grievously :


127. 
 mi - na - a
 "What

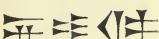



 nak - ra
 has been altered,



 a - di
 until



 ir - šu - u



 ši -
?

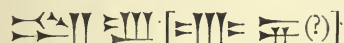
128. 
 la
 We do not understand.

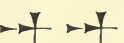

 ni - i - di

 ni - i - ni

 ša
 of

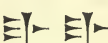

 Ti - āmat
 Tiāmat



 e - piš - ti - ša
 the deed!"


129. 
 ik - ša - šu - nim - ma
 They collected (?) and

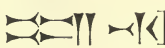

 il - ħak - u - ni
 they go,


130. 
 ilāni
 the great gods


 rabūti


 ka - li - šu-nu
 all of them,



 mu - šim - mu
 who decree



 šim - ti
 the lot ;


131. 
 i - ru - bu - ma
 they entered in

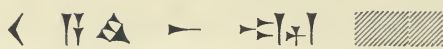


 muš - ti - iš
 before

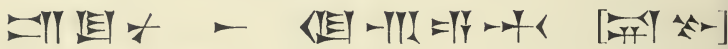

 An - šar
 Anšar,

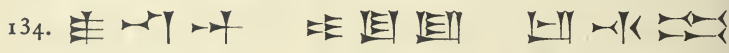

 im - lu - u
 they filled (the chamber?)

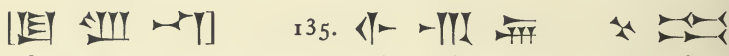
132. 
 in - niš - ħu
 they pressed on (?)



 a - ħu
 one

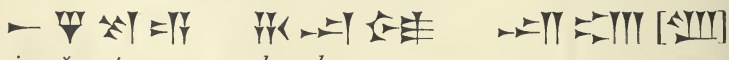

 133. 
u a - hi ina puhri *li - ša - nu*
 another in the assembly The tongue

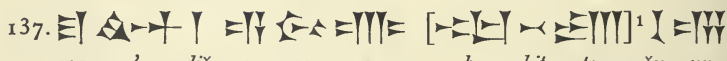

iš - ku - nu ina ki - ri - e - ti uš - bu
 they prepared, at the banquet {they seated} themselves;

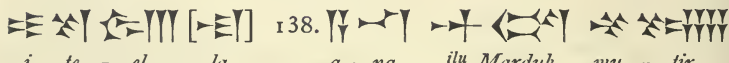
134. 
aš - na - an i - ku - lu ip - ti - ku
 bread they ate, they mixed

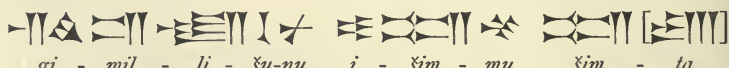

ku - ru - na ši - ri - sa mat - ku
 sesame-wine ; the sweet drink, the mead,


u - sa - an - ni ši - un ši - ik - ru
 distorted their ; they were drunk (?)


ina ša - te - e ha - ba - šu zu - um - ru
 with drinking, their bodies were filled (?) ;

137. 
ma - ' - diš e - gu - u ka - bit - ta - šu - un
 they were exceeding slack, their spirit

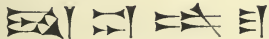

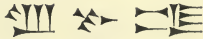

i - te - el - la a - na ilu Marduk mu - tir
 was exalted ; for Marduk their



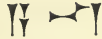

gi - mil - li - šu - nu i - šim - mu šim - ta
 avenger they decreed the lot.




1. So the traces of characters on K 3473 etc. read.


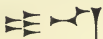
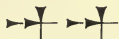
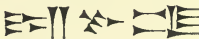
THE FIGHT OF MARDUK AND THE DRAGON.

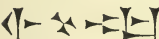

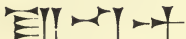

[K 3437 + R 641, K 5420 c, R 2. 83, 79-7-8, 251 and 82-9-18, 3737.]


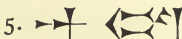

1.   
id - du - šum - ma *pa - rak* *ru - bu - tum*
 They set for him a lordly chamber,

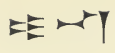
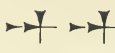
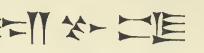
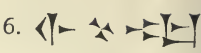
2.   
ma - ḥa - ri - iš *ab - bi - e - šu* *a - na*
 surpassing his fathers as


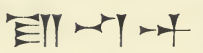

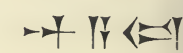
  3. 
ma - li - ku - tum *ir - me* *at - ta - ma*
 counsellor he took his place. "Thou art


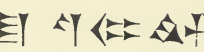

   
kab - ta - ta *i - na* *ilāni* *ra - bu - tum*
 preeminent among the great gods,


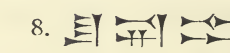
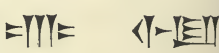
4.    
šī - mat - ka *la* *ša - na - an* *se - ḫar - ka*
 thy lot is without equal, thy word is

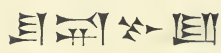



  
ilu *A - nim* *ilu* *Marduk* *kab - ta - ta*
 Anu. O Marduk, thou art preeminent

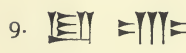





 6. 
i - na *ilāni* *ra - bu - tum* *ši - mat - ka*
 among the great gods, thy lot

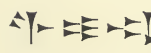
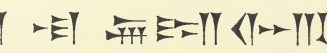





la *ša - na - an* *se - ḫar - ka* *ilu A - nim*
 is without equal, thy word is Anu.


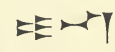
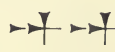
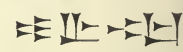
7. 


iš - tu *u - mi - im - ma* *la in - nin - na - a*
 Henceforth unannulled will be


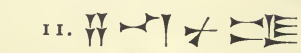


 8. 

ki - bit - ka *šu - uš - ku - u* *u*
 thy command, to exalt and





šu - uš - pu - lu *ši - i* *lu - u* *ga - at - ka*¹
 to abase shall be (in) thy hand.


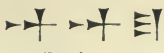
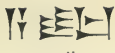

9. 


lu - u *ki - na - at* *ši - it*
 Established be }that which cometh }
 } forth from }

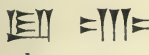



pi - i - ka *la sa - ra - ar* *se - ḫar - ka*
 thy mouth, irresistible be thy word,

10. 



ma - am - ma - an *i - na* *ilāni* *i - tuk - ka*
 let no one among the gods thy boundary

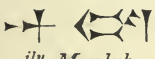
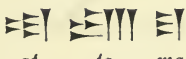
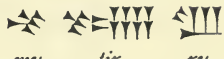

 11. 

la it - ti - iḫ *za - na - nu - tum* *ir - šat*
 transgress. May abundance, the desire of

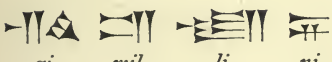
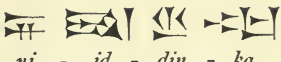
1. *ga-at-ka* = *ḫāt-ka*; the Babylonian pronunciation of *ḫ* as *g* occurs also in l.15.

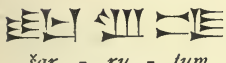
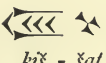

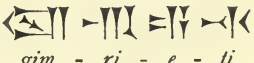


 12. 

pa-rak *ilāni - ma* *a - šar* *sa - gi - šu - nu*
 the shrines of the gods, while they are in want,

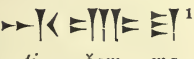
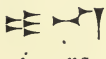
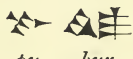
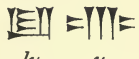


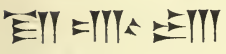
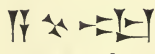
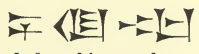

lu - u *ku - un* *aš - ru - uk - ka*
 be established in thy sanctuary.


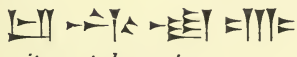
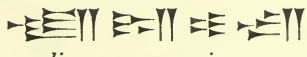
13. 


ilu Marduk *at - ta - ma* *mu - tir - ru*
 Marduk, thou art our

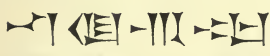
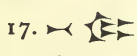
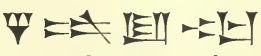

 14. 
gi - mil - li - ni *ni - id - din - ka*
 avenger ; we give thee





šar - ru - tum *kiš - šat* *kal* *gim - ri - e - ti*
 the kingdom over the whole world.

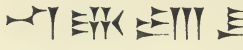

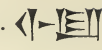

15. 



ti - šam - ma *i - na* *pu - hur* *lu - u*
 Sit down in might, be


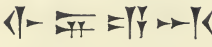
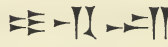



 16. 
ša - ga - lu *a - mat - ka* *kak - ki - ka*
 exalted (in) thy word, may thy weapon


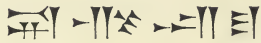
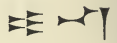



ai *ip - pal - tu - u* *li - ra - i - su*
 never be defeated, may it crush






 17. 

na - ki - ri - ka *be - lum* *ša tak - lu - ka*
 thy foe. O lord, whoso trusteth in thee,


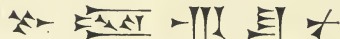

1. *ti-šam-ma* = *tišab-ma*.


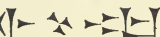

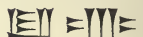
		18. 	
<i>na - piš - ta - šu</i>	<i>gi - mil - ma</i>	<i>u</i>	<i>ilu</i>
his life	spare,	but	{ as for } { the god, }



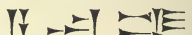
			
<i>ša</i>	<i>lim - ni - e - ti</i>	<i>i - ḥu - zu</i>	<i>tu - bu - uk</i>
who	the evil	began,	pour out





	19. 	
<i>nap - šaṭ - su</i>	<i>uš - zi - zu - ma</i>	<i>i - na</i>
his life!"	Then set they	in

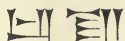
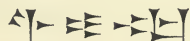
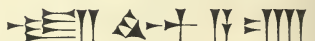
			20. 
<i>bi - ri - šu - nu</i>	<i>lu - ba - šu</i>	<i>iš - tin</i>	<i>a - na</i>
their midst	a garment,		(and) to

		
<i>ilu Marduk</i>	<i>bu - uk - ri - šu - nu</i>	<i>šu - nu</i>
Marduk,	their first-born	they

	21. 		
<i>iz - zak - ru</i>	<i>ši - mat - ka</i>	<i>be - lum</i>	<i>lu - u</i>
spake :	"May thy lot,	O lord,	have

		22. 
<i>maḥ - ra - at</i>	<i>ilāni - ma</i>	<i>a - ba - tum</i>
preeminence	among the gods,	to destroy

			
<i>u</i>	<i>ba - nu - u</i>	<i>ki - bi</i>	<i>li - iḳ - tu - nu</i>
and	to create — give the word	and	it shall be accomplished.

23. 		
<i>ip - ša</i>	<i>pi - i - ka</i>	<i>li - ' - a - bit</i>
Open	thy mouth	(and) may there disappear

24.

lu - ba - šu
tu - ur
ki - bi - šum - ma

 the garment,
 again command it
and

25.

lu - ba - šu
li - iš - lim
iḫ - bi - ma

 let the garment
 be whole!"
He spake

i - na
pi - i - šu
' - a - bit
lu - ba - šu

 with
 his mouth,
away went
the garment ;

26.

i - tu - ur
iḫ - bi - šum - ma
lu - ba - šu

again he commanded it and
the garment

27.

it - tab - ni
ki - mā
ši - il
pi - i - šu

 was restored.
 So soon as

 { that which
 }

his mouth

i - mu - ru
ilāni
ab - bi - e - šu

 they saw,
 the gods
his fathers,

28.

iḫ - du - u
ik - ru - bu
ilu Marduk - ma

 they rejoiced,
 they paid homage (saying):
"Marduk

29.


šar - ru
u - uš - ši - pu - šu
išu haḫṭa

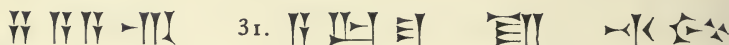
 is king!"
 They added to him
the sceptre,

30.


išu kussā
u
palā(a)
id - di - nu - šu

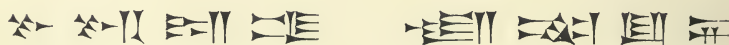
 the throne
 and
the ring(?),
they gave him



kak - ku la ma - aḥ - ra da - ' - i - bu
 a weapon invincible, overwhelming

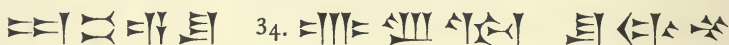

za - ai - ri 31. a - lik - ma ša Ti - āmat
 the foe. "Now go and of Tiāmat



nap - ša - tu - uš pu - ru - ' - ma
 the life cut off, and



 32. *ša - a - ru da - mi - ša a - na*
 may the wind her blood into


pu - uz - ra - tum li - bil - lu - ni
 concealment carry away."


 33. *i - ši - mu - ma ša ilu šim - tu - uš ilāni*
 They decreed for the lord his lot, did the gods


 34. *ab - bi - e - šu u - ru - uḥ šu - ul - mu*
 his fathers, on a way of prosperity


u taš - me - e uš - ta - aš - bi - tu - uš
 and success they caused him to take


 35. *har - ra - nu ib - šim - ma išu kašta*
 the road. He prepared the bow,

šā - a - ri *uš - te - iṣ - bi - ta* *ana la a - ṣi - e*
winds he posted that there might not escape

mim - mi - ša 43. *šāru šūtu* *šāru illānu*
anything of her, the South-wind, the North-wind,

šāru šadū *šāru aḥarrū* 44. *i - du - uš*
the East-wind, the West-wind ; at his side

sa - pa - ra *uš - taḫ - ri - ba* *ki - iṣ - ti*
the net he brought near, the gift

abi - šu *ilu* *A - nim* 45. *ib - ni* *im - ḥul - la*
of his father Anu. He created the *imḥullu*

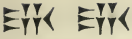
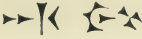

šāra *lim - na* *me - ḥa - a* *a - šam - šu - tum*
an evil wind, the storm, the hurricane,

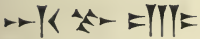

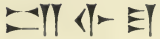

46. *šāra* *arba'(ba)* *šāra* *siba* *šāra* *dālīḥa*
the four-fold (?) wind, the seven-fold (?) wind,¹ the whirlwind,




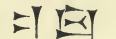

šāra *lā* *šanān* 47. *u - še - ša - am - ma*
the wind without equal ; he caused to go forth




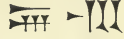
šārē pl *ša* *ib - nu - u* *si - bit - ti - šu - un*
the winds which he had created, the seven of them,


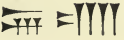
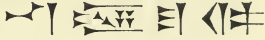
1. Literally, the wind "four", the wind "seven".


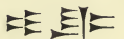

48.   
kir - biš *Ti - āmat* *šu - ud - lu - hu*
 the bowels of Tiāmat to destroy,



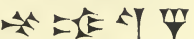
  49.  
li - bu - u *arki - šu* *iš - ši - ma* *be - lum*
 to advance after him. Then raised the lord



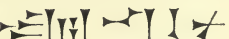
   50.  
a - bu - ba *kakka - šu* *rabā(a)* *išu narkabta* *ši - kin*
 the thunderbolt, his mighty weapon, the chariot, } a con- }
 } struction }


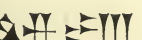

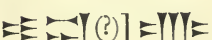

   
la *maḥ - ri* *ga - lit - ta* *ir - kab*
 without equal, terrible, he mounted;

51.   
iš - mid - sim - ma *ir - biṭ* *na - aš - ma - di*
 he harnessed it and a yoke of four horses

  52.  (?)
i - du - uš - ša *i - lul* *gi - mir - šu - nu* (?)
 to it he bound, all of them




  
la pa - du - u *ra - hi - šu* *mu - up - par - ša*
 unsparing, overwhelming, flying along,


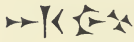
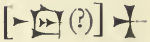
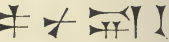
53.   (?) 
ma - la - a *ru - ' - ti* *šin - na - šu - nu*
 full of slaver their teeth,


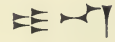

  54.   (?) 
na - ša - a *im - la* *la - sa - ma* *i - du - u* (?) *i - du - u*
 flecked with foam, in galloping skilled,


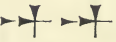






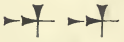

 59. 
sa - pa - na *lam - du* *uš - te - šir - ma*
 to trample down trained, he directed




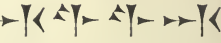



ḥarrān - ša *ur - ḥa - šu* *u - šar - di - ma*
 its way, his road he took and






60. 



aš - riš *Ti - āmat* *ag - gat* *pa - nu - uš - šu*
 against Tiāmat, the furious, his face





 63. 

iš - kun *i - na* *u - mi - šu*
 he set. Then




 64. 
i - ṭul - lu - šu *ilāni* *i - ṭul - lu - šu* *ilāni*
 they beheld him, the gods beheld him, the gods,






abē - šu *i - ṭul - lu - šu* *ilāni* *i - ṭul - lu - šu*
 his fathers, beheld him, the gods beheld him.

65. 



iṭ - ḥi - ma *be - lum* *ḳab - lu - uš¹* *Ti - a - ma - ti*
 And the lord drew near, on the midst of Tiāmat

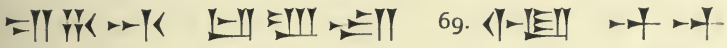

 66. 



i - bar - ri *ša* *ilu* *Kin - gu* *ḥa - ' - ri - ša*
 he gazed, of Kingu, her spouse,



 67. 
i - še - ' - a *me - ki - šu* *i - na - aṭ - ṭal - ma*
 he surveyed his As he gazed,


1. *ḳabluš* is probably a contraction of *ḳablu ša*.



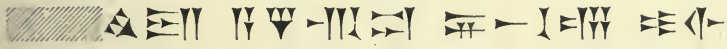
e - ši ma - lak - šu sa - pi - iḫ ḫe - ma - šu - ma
 troubled was his going,¹ loosened was his mind and




si - ḫa - li iḫ - šil - su u ilāni
 stopped was his action. And the gods



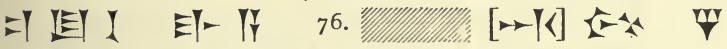
ri - šu - šu a - li - ku i - di - šu i - mu - ru
 his helpers, who went at his side, saw




 - *da a - ša - ri - du ni - ḫil - šu - un i - ši*
 the of the leader, their sight was troubled.



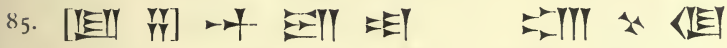
 75. *iš - ši - ma be - lum a - bu - ba*
 Then raised the lord the thunderbolt,



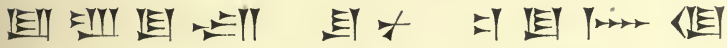
kakka - šu rabā(a) Ti - āmat ša
 his mighty weapon, [against] Tīāmat, who



ik - mi - lu ki - a - am iš - pur - ši
 was furious, thus he sent (the word): "."




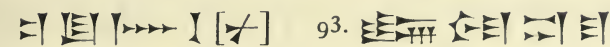
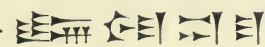
 85. *lu ša - an - da - at² um - mat - ki*
 Equipped be thy host,

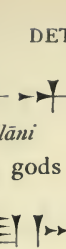
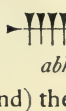

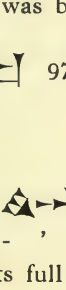


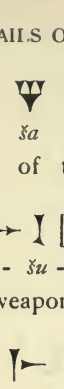
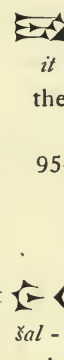
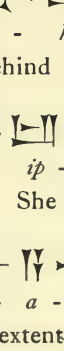
lu rit - ku - su šu - nu kakkē^{p1} - ki
 let them be set in order, thy weapons.

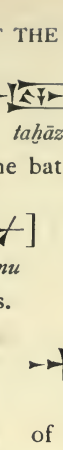
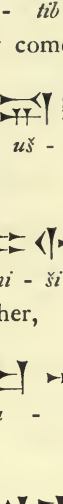
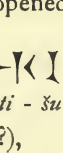
1. That is, as Marduk gazed, Kingu was troubled. 2. *ša-an-da-at* = *šamdat*.
 10*

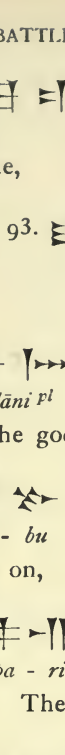
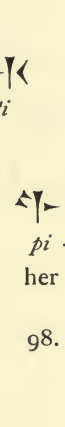
92. 
u ilāni ša taḥāzi u - ša - ' - lu
 and the gods of the battle, cried

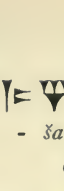
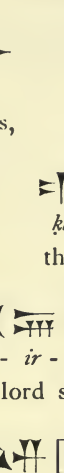
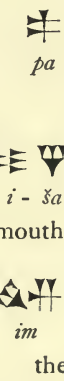
 93. 
šu - nu kakkē^{pl} - šu - nu in - nin - du - ma¹
 they for their weapons. Then advanced

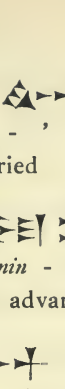

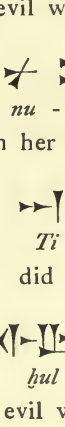
   
Ti - āmat abkal ilāni^{pl} ilu Marduk
 Tiāmat (and) the arbiter of the gods, Marduk;



94.   
ša - aš - meš it - tib - bu kit - ru - bu
 to the fight they come on, they draw near

 95.  
ta - ḥa - zi - iš uš - pa - ri - ir - ma be - lum
 for battle. The lord spread


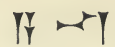

 96. 
ša - pa - ra - šu u - šal - mi - ši im - ḥul - lu
 his net to catch her, the evil wind




  
ša - bit ar - ka - ti pa - nu - uš - šu
 that was behind in her face




 97.  
um - daš - šir ip - te - ma pi - i - ša Ti - āmat
 he let loose. She opened her mouth did Tiāmat



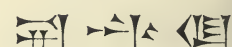
 98. 
a - na la - ' - a - ti - šu im - ḥul - la
 to its full extent(?), the evil wind

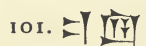


1. in-nin-du = innimdū, IV 1 fr. emēdu.







uš - te - ri - ba *a - na . la* *ka - tam*
 he made to enter while yet she had not shut

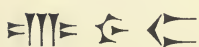





šap - ti - ša 99. *iz - zu - ti* *šārē^{pl}*
 her lips. The terrible winds


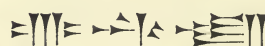
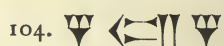



kar - ša - ša *i - ša - nu - ma* *in - ni - ḥaz*
 her belly filled and taken was


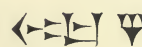





lib - ba - ša - ma *pa - a - ša* *uš - pal - ki*
 her courage and her mouth she opened wide.




 101. *is - suk* *mul - mul - la* *iḥ - te - pi*
 He grasped the spear, he shattered

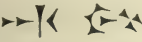
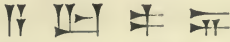
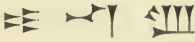



ka - ras - sa¹ 102. *kir - bi - ša* *u - bat - ti - ka*
 her belly, her bowels he severed,

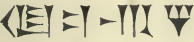
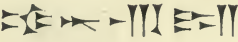




u - šal - liḫ *lib - ba* 103. *ik - mi - ši - ma*
 he pierced (her) heart. He overcame her and

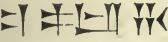

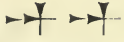
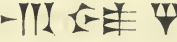



nap - ša - taš *u - bal - li* 104. *ša - lam - ša*
 her life he cut off, her body



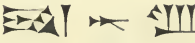




id - da - a *eli - ša* *i - za - za* 105. *ul - tu*
 he cast down, upon her he stood. After



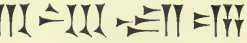
1. *ka-ras-sa* = *karaš-ša*.

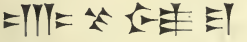

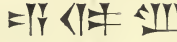



Ti - amat *a - lik pa - ni* *i - na - ru*
 Tiāmat, the leader, he had slain,

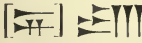
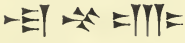


106. 


ki - iṣ - ri - ša *up - tar - ri - ra* *pu - hur - ša*
 her might was broken, her strength


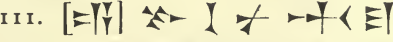

 107. 


is - sap - ḥa *u* *ilāni* *ri - šu - ša*
 was scattered, and the gods her helpers,

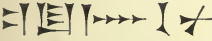
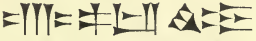
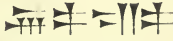


 108. 
a - li - ku *i - di - ša* *it - tar - ru*¹
 who went at her side, trembled,




ip - la - ḥu *u - saḥ - ḥi - ru* *ar - kat - su - un*
 were afraid (and) turned back ;

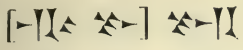
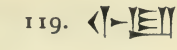
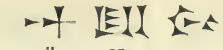
109. 


u - še - šu - ma *nap - ša - luš* *e - fi - ru*
 they took themselves off their life to save.

110. 



ni - ta *la - mu - u* *na - par - šu - diš* *la*
 In an enclosure were they caught, to escape not


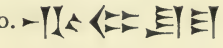

 111. 
li - e *e - sir - šu - nu - ti - ma*
 able were they. He took them captive,



 112. 
kakkē^{pl} - *šu - nu* *u - šab - bir* *sa - pa - riš*
 their weapons he broke, in the net


1. *it-tar-ru* for *ittaravū*, I 2, Pret. fr. *תרר*.


119.

119.





ik - bu - us *u* *ilu Kingu*
 he trampled. Moreover Kingu,


120.


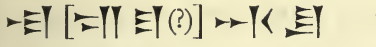
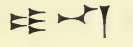

ša ir - la - bu - u - šu - un *ik - mi - šu - ma*
 who had become great , he conquered and



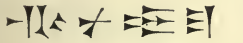

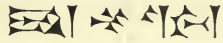
it - ti *ilu - ga* *e - la - a*
 with ga


121.

121.





im - ni - šu *i - kim - šu - ma* *dupšimāti^{pl}*
 he counted him; he took from him the tablets of destiny


122.

122.


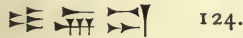
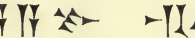
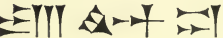
la si - ma - ti - šu *i - na* *ki - šib - bi*
 that were not his by right, with a seal


123.

123.





ik - nu - kam - ma *ir - tu - uš* *it - mu - uš*
 he sealed (them) and in his breast he held (them).


124.

124.



iš - tu *lim - ni - šu* *ik - mu - u*
 After his enemies he had conquered

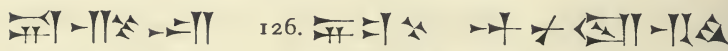

125.

125.


i - sa - du *ai - bu* *mut - ta - ' - du*
 (and) destroyed, (and) the arrogant foe



126.

126.


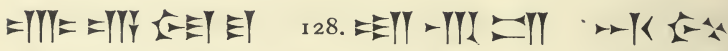
u - ša - pu - u *šu - ri - šam* *ir - nit - ti*
 had made , and the triumph



An - šar e - li na - ki - ru ka - li - iš
 of Anšar over the enemy had completely

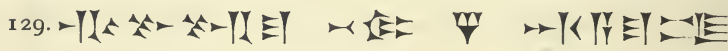

uš - zi - zu ni - is - mat ilu Nu - dim - mud
 established, (and) the purpose of Nudimmud



ik - šu - du ilu Marduk kar - du e - li
 had attained, the valiant Marduk over



ilāni^{P1} ka - mu - tum ši - bit - ta - šu
 the gods that were captive his durance


u - dan - nin - ma ši - ri - iš Ti - āmat
 strengthened and to Tiāmat


ša ik - mu - u i - tu - ra ar - ki - iš
 whom he had captured he turned back.


ik - bu - us - ma be - lum ša Ti - a - ma - tum
 Then trod the lord upon Tiāmat's


i - šid - sa i - na mi - ṭi - šu la pa - di - i
 hinder part, with his club(?) that had no mercy,


u - naṭ - ti mu - uḫ - ḫa u - par - ri - - ma
 he smashed the skull, he cut

uš - la - at da - mi - ša 132. ša - a - ru
 the channels of her blood, the wind,

il - ta - nu a - na pu - uz - rat
 the north-wind into concealment

uš - ta - bil 133. i - mu - ru - ma ab - bu - šu
 he made carry (it). His fathers beheld,

iḥ - du - u i - ri - šu 134. ši - di - e
 they rejoiced, they were glad, presents




šul - ma - nu u - ša - bi - lu šu - nu a - na
 (and) gifts they brought unto

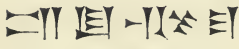

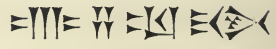
ša - a - šu 135. i - nu - uḫ - ma be - lum
 him. Then rested the lord;




ša - lam - tu - uš i - bar - ri 136. šir ku - pu
 on her corpse he gazes, the flesh of the body(?)




u - za - a - zu i - ban - na - a nik - la - a - ti
 he divides, he forms cunning plans.




137. iḥ - pi - ši - ma ki - ma nu - nu maš - di - e
 He split her like a fish

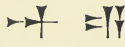




 138. 
a - na *šinā - šu* *mi - i - š - lu - uš - ša*
 into two halves, one half of her

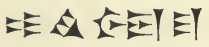

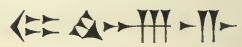



iš - ku - nam - ma *ša - ma - ma* *u - ša - al - lil*
 he set in place and as heaven he spread out.




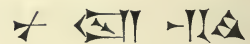
139. 


iš - du - ud *par - ku* *ma - aš - ša - ru*
 He drew a bolt, a watchman

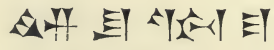



 140. 

u - ša - aš - bi - it *me - e - ša* *la*
 he stationed, her waters not


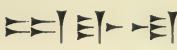




šu - ša - a *šu - nu - ti* *um - ta - ' - ir*
 to let out upon them he enjoined.

141. 


šamē(e) *i - bi - ir* *aš - ra - tum*
 Heaven he passed through, the places






 142. 

i - ḫi - ṭam - ma *uš - tam - ḫi - ir* *mi - iḫ - rat*
 he surveyed, and he placed over against


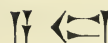









apsī *šu - bat* *ilu* *Nu - dim - mud*
 the abyss the dwelling of Nudimmud.



143. 


im - šu - uḫ - ma *be - lum* *ša apsū*
 And the lord measured of the abyss


 144.  
bi-nu-tu-uš-šu *eš-gal-la* *tam-ši-la-šu*
 its structure, a mansion like unto it

  145. 
u-ki-in *E-šar-ra* *eš-gal-la*
 he founded, Ešara. The mansion

   
E-šar-ra *ša* *ib-nu-u* *ša-ma-mu*
 Ešara, which he had created as heaven,

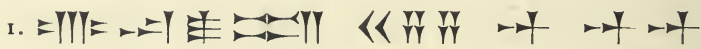
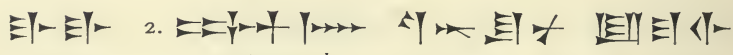




146.       
ilu *A-num* *ilu* *Bēl* *u* *ilu* *E-a*
 Anu Bēl and Ea

 
ma-ḥa-zi-šu-un *uš-ram-ma*
 in their districts¹ he caused to inhabit.

1. Literally "cities".

THE CREATION OF THE HEAVENLY BODIES AND THE SEASONS.

[K 3567 + K 8588 and K 8526.]

1. 
u - ba - aš - šim man-za-za an ilāni
 He (*i. e.* Marduk) formed a place for the gods,
- 
rabūti kakkabāni^{pl} tam-šil-šu-nu lu-ma-ši
 the great ones; the stars their images, the lumaši-stars,
- 
uš - zi - iz 3. u - ad - di šatta
 he fixed. He ordained the year,
- 
mi - iṣ - ra - ta u - ma - aš - šir XII
 into sections he divided (it), for the twelve
- 
arḫē^{pl} kakkabāni^{pl} III TA. A. AN uš - zi - iz
 months three stars he fixed.
5. 
iṣ - tu u - mi ša šattu uš - ši
 From the day when the year comes forth

[?] 6.

adi *u - šu - ra - ti* *u - šar - šid*

 until the end he founded

man-za - az *ilu Ni - bi - ri* *ana* *ud - du - u*

 the station of Nibir to determine

 7.

rik - si - šu - un *a - na lu* *e - piš* *an - ni*

 their bounds; that none might err,

 8.

lu *e - gu - u* *ma - na - ma* *man-za - az*

 nor go astray the station of

ilu Bēl *u* *ilu E - a* *u - kin* *it - ti - šu*

 Bēl and Ea he set with him.

9.

ip - te - ma *abullē P^l* *ina* *ši - li*

 He opened great gates in the sides,

 10.

ki - lal - la - an *ši - ga - ru* *ud - dan - ni - na*

 both (sides), the bolt he made strong

 11.

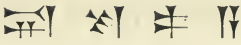
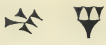
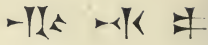
šu - me - la *u* *im - na* *ina ka - bit - ti - ša - ma*

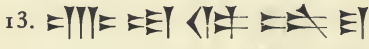


 on left and right. In the midst(?) thereof


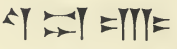

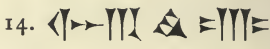
 12.





iš - ta - kan *e - la - a - ti* *ilu Nannar - ru*

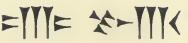
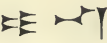

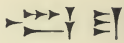
 he fixed the zenith. The Moon-god




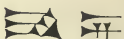



uš - te - pa - a *mu - ša* *ik - ti - pa*
 he caused to appear, the night he entrusted (to him).



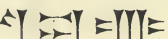


13. 


u - ad - di - šum - ma *šu - uk - nat* *mu - ši*
 He appointed him, a being of the night,

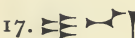







 14. 
a - na *ud - du - u* *u - mi* *ar - ši - šam*
 to determine the days, monthly






la *na - par - ka - a* *ina* *a - gi - e*
 without ceasing with the crown


 15. 


u - šir *i - na* *reš* *arši - ma*
 "At the beginning of the month,




 16. 
na - pa - ši *la - a - ti* *kar - ni*
 at the shining of the , the horns






na - ba - a - ta *ana* *ud - du - u* *VI* *u - mi*
 shalt thou command to determine six days,




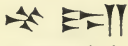
17. 




i - na *umi* *VII KAN* *a - ga - a* *šum - šu - la*
 (and) on the seventh day the crown to divide."




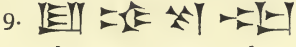
1. K 8526 reads .






THE STORY OF THE DELUGE.

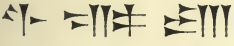

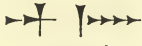

The account given by *Šit-napishtim* to the hero *Gilgamesh*.

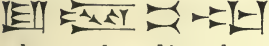

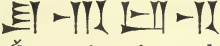

[K 2252 + K 2602 + K 3321 + K 4486 + S 1881, K 3375, K 7752 +
81-2-4, 245 + 81-2-4, 296 + 81-2-4, 460, K 8517 etc.]


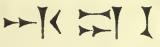
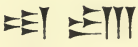

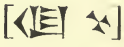
8.    
m *Šit - napištim*(*tim*) *ana* *ša - šu - ma* *izakara*(*ra*)
Šit-napištim to him spake,


   9. 
a - na *ilu* *Gilgameš* *lu - up - te - ka*
to *Gilgameš* : "I will reveal to thee,

    10. 
ilu *Gilgameš* *a-mat* *ni - šir - ti* *u*
O *Gilgameš*, the hidden word, and


   
pi - ris - ta *ša* *ilāni* ^{P1} *ka - a - ša*
the decision of the gods to thee

 11.   
lu - uk - bi - ka *alu* *Šu - ri - ip - pak* *alu*
will I declare. *Šurippak*, a city,

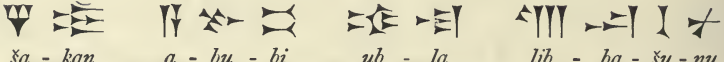
   12.  
ša *ti - du - šu* *at - ta* *ina* *ki - ša*
which thou knowest, (which) on the bank



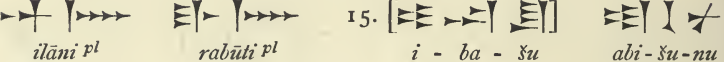
nāru *Pu - rat - ti* *šak - nu* *alu* *šu - u*
of the Euphrates lies, that city



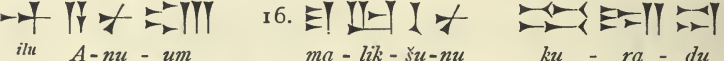
la - bir - ma *ilāni pl* *kir - bu - šu* *a - na*
was old and the gods within it — to



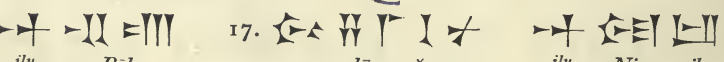
ša - kan *a - bu - bi* *ub - la* *lib - ba - šu - nu*
send a deluge their hearts prompted



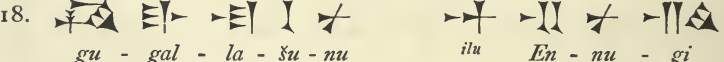
ilāni pl *rabūti pl* *i - ba - šu* *abi - šu - nu*
the great gods. There was their father



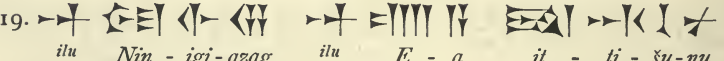
ilu *A - nu - um* *ma - lik - šu - nu* *ku - ra - du*
Anu, their counsellor the warrior



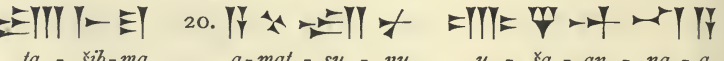
ilu *Bēl* *guzalū - šu - nu* *ilu* *Nin - ib*
Bēl, their messenger Ninib,



gu - gal - la - šu - nu *ilu* *En - nu - gi*
their director Ennugi.



ilu *Nin - igi - azag* *ilu* *E - a* *it - ti - šu - nu*
The lord of wisdom, Ea, with them



ta - šib - ma *a - mat - su - nu* *u - ša - an - na - a*
sat and their word he repeated

21.

a - na *ki - ik - ki - šu* *ki - ik - kiš*

 to the house of reeds¹ : 'Reed-house,

22.

ki - ik - kiš *i - gar* *i - gar* *ki - ik - ki - šu*

 reed-house! Wall, wall! O reed-house,

ši - me - ma *i - ga - ru* *hi - is - sa - as*

 hear! O wall, understand!

23.

amēlu *Šu - ri - ip - pa - ku - u* *mār*

 Thou man of Šurippak, son of

24.

m *Ubara - tilu* *Tu - tu* *u - ku - ru* *bita*

 Ubara-Tutu, pull down (thy) house,

25.

bi - ni *isu* *elippa* *muš - šir* *mešrē(e)*

 build a ship, leave (thy) possessions,

26.




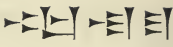
še - i *napšāti*^{pl} *na - ak - ku - ra*



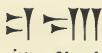
 take heed for (thy) life, (thy) property


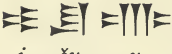
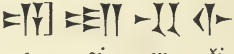
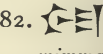
zi - ir - ma *na - piš - ta* *bul - liš*

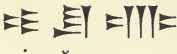
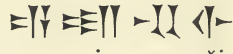
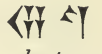
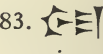
 abandon and (thy) life save,²

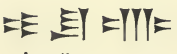
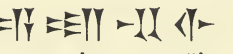
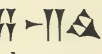
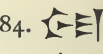
1. Ea probably addresses Šit-napištim in a dream, while the latter is sleeping in a house of reeds; see l. 196.
 2. Literally, "cause to live".

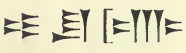
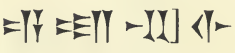

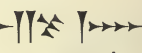
27.    
šu - li - ma *zēr* *nap - ša - a - ti* *ka - la - ma*
 and bring up living seed of every kind

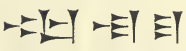
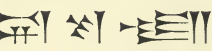
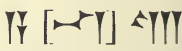
   [Ll. 28—80, concerning the building of the ship, are much broken. After finishing the ship, *Šit-napištim* proceeds to fill it.]
a - na *lib - bi* *iṣu elippi*
 into the ship.

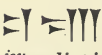

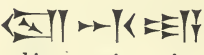
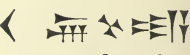
81.    82. 
mimma *i - šu - u* *e - ši - en - ši* *mimma*
 With all that I had I filled it; with all

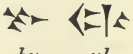

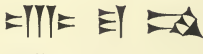

   83. 
i - šu - u *e - ši - en - ši* *kaspu* *mimma*
 that I had I filled it, of silver; with all

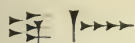


   84. 
i - šu - u *e - ši - en - ši* *hurāṣu* *mimma*
 that I had I filled it, of gold; with all




   
i - šu - u *e - ši - en - ši* *zēr* *napšāti*
 that I had I filled it, of living seed

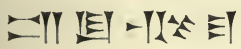
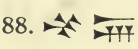


 85.  
ka - la - ma *uš - te - li* *a - na libbi*
 of every kind; I brought up into

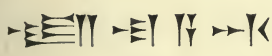

   
iṣu elippi *ka - la* *kim - ti - ia* *u sa - lat - ia*
 the ship all my family and household;


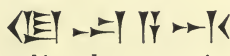

86.    
bu - ul *šeri* *u - ma - am* *šeri*
 the cattle of the field, the beasts of the field,


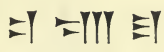
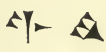
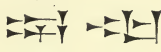



mārē Pl *um - ma - a - ni* *ka - li - šu - nu*
 craftsmen, all of them

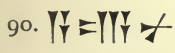
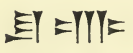
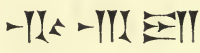




u - še - li 87. *a - dan - na* *ilu Šamaš*
 I brought in. A fixed time Šamaš

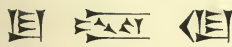

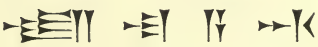




iš - ku - nam - ma 88. *mu - ir* *ku - uk - ki* *ina*
 had appointed (saying): 'The ruler of the darkness at


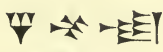
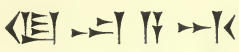


li - la - a - ti *u - ša - az - na - an - nu*
 eventide will send¹




ša - mu - tu *ki - ba - a - ti* 89. *e - ru - ub*
 a heavy rain; (then) go






ana lib - bi *išu elippi - ma* *pi - li* *bābi - ka*
 into. the ship and shut thy door.'





 90. *a - dan - nu* *šu - u* *iḱ - ri - da* 91. *mu - ir*
 That appointed time arrived; the ruler of

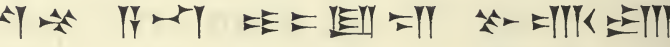



ku - uk - ki *ina* *li - la - a - ti*
 the darkness at eventide




i - za - an - na - nu *ša - mu - tu* *ki - ba - a - ti*
 sent a heavy rain.



1. Literally, "will cause to rain".

92. 

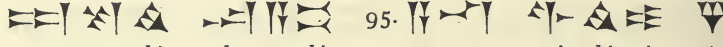
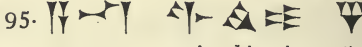
ša u - mi at - ta - šal bu - na - šu
 Of the storm I saw its beginning;

93. 

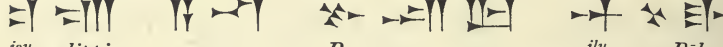
u - mu a - na i - taš - lu - si pu - luḥ - ta
 the storm to gaze upon fear

 94. 


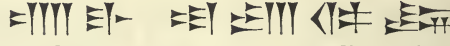
i - ši e - ru - ub a - na lib - bi iṣu elippi - ma
 I had, I entered into the ship and

 95. 

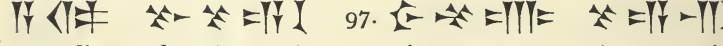
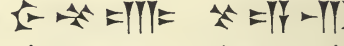
aḫ - te - ḫi ba - a - bi a - na pi - ḫi - i ša
 shut the door. To the pilot of



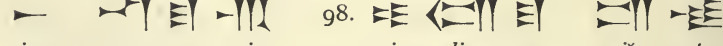
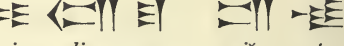
iṣu elippi a - na Pu - zu - ur - ilu Bēl
 the ship, to Puzur-Bēl

 96. 

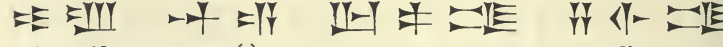
amēlu malaḫi ekalla at - ta - di - in
 the sailor, the ark¹ I handed over

 97. 

a - di bu - še - e - šu mim - mu - u še - e - ri
 together with its contents. When the early dawn

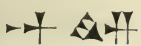

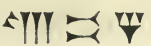
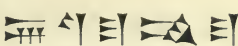
 98. 

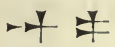

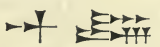
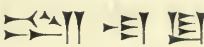
ina na - ma - ri i - lim - ma iṣ - tu
 appeared, there came up from



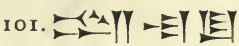



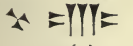

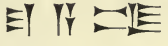
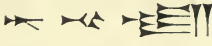
i - šid šamī(e) ur - pa - tum ša - lim - tum
 the horizon a black cloud.

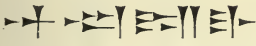
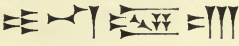
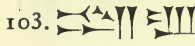
1. Literally, "great house, palace".

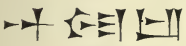
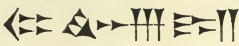

99.    
ilu Rammān *ina* *lib - bi - ša* *ir - tam - ma - am - ma*
 Rammān in the midst thereof thunders and



100.    
ilu Nabū *u* *ilu Marduk* *il - la - ku*
 Nabū and Marduk go

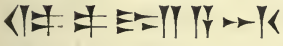

  101.  
ina *mah - ri* *il - la - ku* *guzalē Pl*
 before, they go as messengers


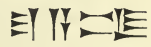


   102. 
šadū(u) *u* *ma - a - tum* *tar - gul - li*
 over mountain and country; the anchor

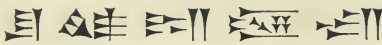
  103. 
ilu *Ur - ra - gal* *i - na - as - šaḥ* *il - lak*
 Uragal tears away; there goes

  
ilu *Nin - ib* *mi - iḥ - ra* *u - šar - di*
 Ninib, the storm he makes discharge itself.

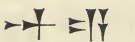

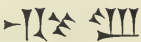


104.  
ilu *A - nun - na - ki* *iš - šu - u*
 The Anunnaki carried

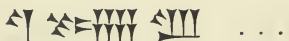


 105. 
di - pa - ra - a - ti *ina* *nam - ri - ir - ri - šu - nu*
 (their) torches, with their brightness






  106.  
u - ḥa - am - ma - ṭu *ma - a - tum* *ša* *ilu Rammān*
 they light up the land. Of Rammān


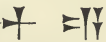

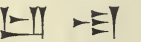



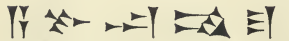
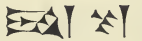

*šu - mur - ra - as - su*¹ *i - ba - ' - u*
 his whirlwind reached



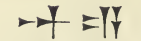



107. 



šamē(e) *mimma* *nam - ru* *ana* *e - tu - ti*
 the heavens, all light into darkness

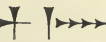

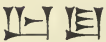


... 112. 

ut - tir - ru ... *ul* *im - mar* *a - hu*
 was turned. ... No man beholds



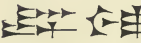



113. 



a - hu-šu *ul* *u - ta - ad - da - a* *nīšē*^{pl}
 his fellow, no more were men recognised



114. 


ina *šamē(e)* *ilāni*^{pl} *ip - la - hu*
 in heaven. The gods were afraid of

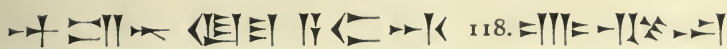

115. 

a - bu - ba - am - ma *it - te - ih - su*
 the deluge, they retreated,






i - te - lu - u *ana* *šamē(e)* *ša* *ilu* *A - num*
 they went up into the heaven of Anu.

116. 



ilāni^{pl} *kīma* *kalbi* *kun - nu - nu*
The gods like a hound crouched down,

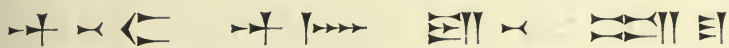



117. 

ina *ka - ma - a - ti* *rab - šu* *i - šis - si*
 in the enclosure (of heaven) they sat cowering. She cried aloud

1. šu-mur-ra-as-su = šumurrat-su.




ilu Iš - tar ki - ma a - lit - ti u - nam - ba

 did Ištar like a woman in travail, lamented




ilu Be - lit ilāni^{pl} ʒa - bat riḡ - ma

 the Lady of the gods with a loud voice :

119. 

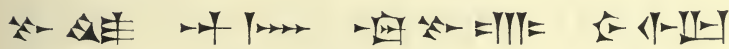
ud - mu ul - lu - u a - na ʒi - iḡ - ʒi

 'That (former) race into clay




lu - u i - tur - ma aš - šu a - na - ku ina

 has been changed, since I in



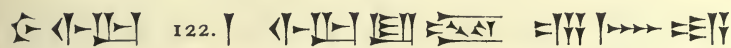
pu - ḫur ilāni^{pl} aḫ - bu - u limultu

 the assembly of the gods commanded evil.

121. 

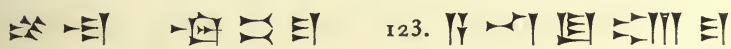
ki - i aḫ - bi ina pu - ḫur ilāni^{pl}

 When I commanded in the assembly of the gods




limultu ana ḫul - lu - uḫ nišē^{pl} - ia

 evil, for the destruction of my people



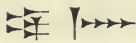
ḫab - la aḫ - bi - ma a - na - ku - um - ma

 a storm I commanded. That which I

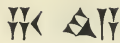


ul - la - da - ni šu - u ai - ma ki - i


 brought forth — where (is it)? Like


mārē pl

the spawn of


nūnē pl

fish


u - ma - al - la - a

it fills


tam - ta - am - ma

the sea!'

 125. 
ilāni pl

The gods


šu - ut

of


*ilu**A - nun - na - ki*


the Anunnaki


ba - ku - u

wept


it - ti - ša

with her,

 126. 
*ilāni pl**aš - ru**aš - bi**i - na**bi - ki - ti*

the gods

{were bowed
down,}

they sat

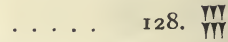
in

tears,

 127. 
*kat - ma**šap - ta - šu - nu*

pressed together were

their lips

 128. 
VI

.....

For six


ur - ra

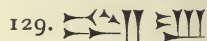
days


u

and


mu - ša - a - ti

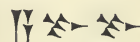
nights

 129. 
il - lak

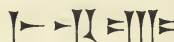
blew


ša - a - ri

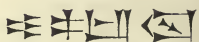
the wind,


a - bu - bu

the deluge,


me - hu - u

the tempest


i - sap - pan

overwhelmed


māta

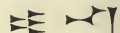
the land.

 130. 
si - bu - u

The seventh


u - mu

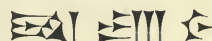
day


i - na

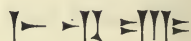
when


ka - ša - a - di

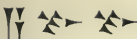


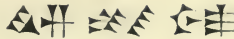
it drew near,


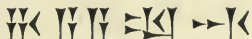
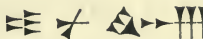

it - ta - rak


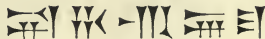

there ceased

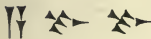
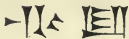
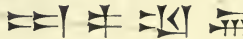

me - hu - u





the tempest,


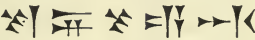
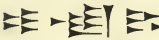



 131. 

a - bu - bu *kaḅ - la* *ša* *im - dah - šu*
 the deluge, the storm, which had fought




 132. 
ki - ma *ha - ai - al - ti* *i - nu - uḥ*
 like a host. Then rested




tāmtu *uṣ - ha - ri - ir - ma* *im - ḥul - lu*
 the sea, it subsided, and the hurricane,

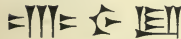
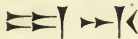



 133. 
a - bu - bu *ik - lu* *ap - pa - al - sa*
 the deluge ceased. I looked upon


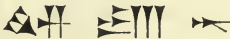





 134. 
ta - ma - ta *ša - kin* *ku - lu* *u*
 the sea while I caused (my) voice to resound, but

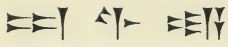




kul - lat *te - ni - še - e - ti* *i - tu - ra* *a - na*
 all mankind was turned into

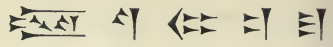

 135. 



fi - iḥ - fi *ki - ma* *u - ri* *mit - ḥu - rat*
 clay. In place of fields there lay before (me)

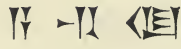

 136. 

u - sal - lu *ap - ti* *naḥ - pa - ša - am - ma*
 a swamp. I opened the air-hole and

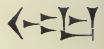




urru *im - ta - ḫut* *eli* *dūr*
 the light fell upon the wall

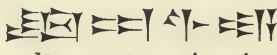

ap - pi - ia
 of my face;¹

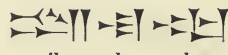
137. 
uk - tam - mi - is - ma
 I was bowed down,

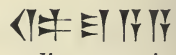

at - ta - šab
 I sat down,

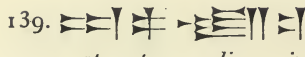

a - bak - ki
 I wept;

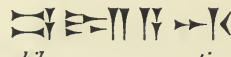
138. 
eli
 over

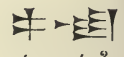

dūr ap - pi - ia
 my cheek

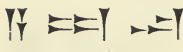

il - la - ka
 flowed



di - ma - ai
 my tears.


139. 
ap - pa - li - is
 I looked upon

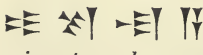

kib - ra - a - ti
 the world

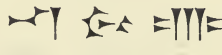

*pa - tu*²
 — all was

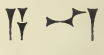

iāmtu
 sea.

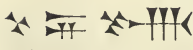
140. 
a - na
 After

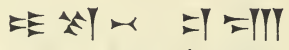

XII TA. A. AN
 twelve (days?)

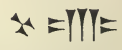

i - te - la - a
 emerged

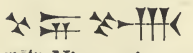

na - gu - u
 the land.

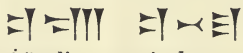
141. 
a - na
 To



mātu Ni - šir
 the land of Nišir



i - te - mid išu elippu
 the ship took its course.


142. 
šadū(u)
 The mountain


mātu Ni - šir
 of the land of Nišir


išu elippa iṣ - bat - ma
 held the ship fast and


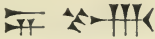




a - na na - a - ši
 to slip


ul id - dīn
 did not allow (it).



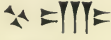
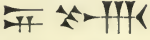

143. 
ištēn(en) u - mu šanā(a) u - mu
 The first day, the second day

1. *I. e.*, "upon my cheek".



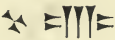
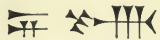

2. *pa-tu* probably = *pātu*.



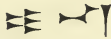

šadū(u) *Ni - šir* do. *šal - ša* *u - mu*
 the mountain Nišir do. The third day,




ri - ba - a *u - mu* *šadū(u)* *Ni - šir* do.
 the fourth day the mountain Nišir do.

145. 







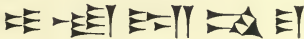
hanšu(šu) *sišša(ša)* *šadū(u)* *Ni - šir* do.
 The fifth, the sixth the mountain Nišir do.

146. 







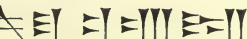
sibā(a) *u - ma* *i - na* *ka - ša - a - di*
 The seventh day when it drew near,

147. 



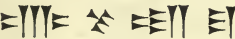
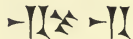

u - še - ši - ma *summatu* *u - maš - šir*
 I sent forth a dove (and) let (her) go.

148. 




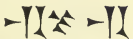
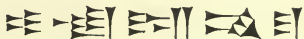
il - lik *summatu* *i - tu - ra - am - ma*
 The dove flew to and fro¹ but

149. 




man-za - zu *ul* *i - pa - aš - šum - ma*² *is - saḥ - ra*
 a resting-place there was not and she returned.

150. 




u - še - ši - ma *sinuntu* *u - maš - šir*
 Then sent I forth a swallow (and) let (her) go.

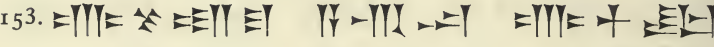
151. 




il - lik *sinuntu* *i - tu - ra - am - ma*
 The swallow flew to and fro but



1. Lit. "went and returned".


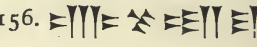
2. I 1, Pres. fr. *bašū*.


152. 
man-za - zu ul i - pa - aš - šum - ma is - saḥ - ra
 a resting-place there was not and it returned.

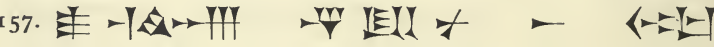
153. 
u - še - ši - ma a - ri - ba u - maš - šir
 Then sent I forth a raven (and) let (it) go.



154. 
il - lik a - ri - bi - ma ḫa - ru - ra ša
 The raven flew and the abatement of


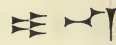
 155. 
mē pl i - mur - ma iḫ - riḅ¹ i - ša - aḥ - ḫi
 the waters beheld and it came near wading

 156. 
i - tar - ri ul is - saḥ - ra u - še - ši - ma
 (and) croaking, (but) did not return. Then I brought (all) out



a - na IV šārē pl at - ta - ki ni - ḫa - a
 unto the four winds, I offered an offering

157. 
aš - kun sur - ḫi - nu ina eli
 I made a libation on

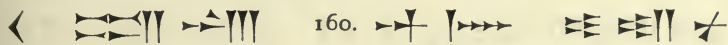
 158. 
ziḫ - ḫur - rat šadī(i) VII u VII
 the peak of the mountain; in sevens

 159. 
karpatu a - da - gur uk - tin i - na
 the vessels I set out, un-

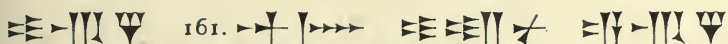
1. Perhaps read *ik-kal*, "it fed".



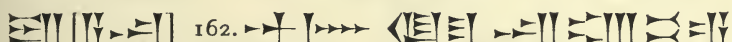
šap - li - šu-nu at - ta - bak kanū iṣu erinu
 der them I heaped up reed, cedar-wood



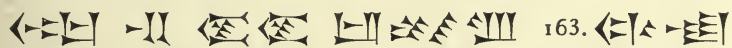
u ilāni^{pl} i - ši - nu
 and The gods smelt



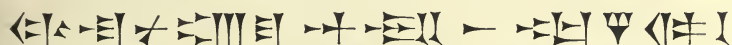
i - ri - ša ilāni^{pl} i - ši - nu e - ri - ša
 the savour, the gods smelt the savour



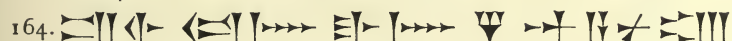
ša - a - ba ilāni^{pl} ki - ma zu - um - bi - e
 that was sweet, the gods . like flies



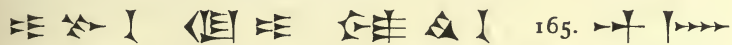
eli bēl niḫē ip - taḫ - ru ul - tu
 over the sacrificer collected. When




ul - la - nu - um - ma ilu Bēlit ilāni ina ka - ša - di - šu
 now the Lady of the gods drew near



iš - ši^{pl} rabūti^{pl} ša ilu A - nu - um
 she raised the great jewels(?), which Anu




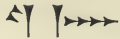





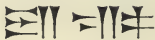

i - pu - šu ki - i šu - ḫi - šu ilāni^{pl}
 had made according to her wish, (crying): '(What) gods


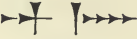







an - nu - ti lu - u abnu uknī kišādi - ia¹
 these (are)! By the (jewels of) lapis lazuli upon my neck,




1. For *abnu uknī kišādi-ia* it is possible to read *abnu šipri-ia*, i. e. "By my (jewels of) lapis lazuli".








 166. 

ai *am - ši* *ūmē pl* *an - nu - ti*
 I will not forget! These days

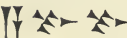







aḥ - su - sa - am - ma *ana* *da - riš* *ai*
 have I set in my memory, never will I


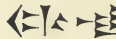
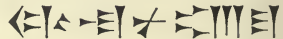

 167. 

am - ši *ilāni pl* *lil - li - ku - ni*
 forget (them)! Let the gods come







 168. 

a - na *sur - ši - ni* *ilu Bēl* *ai*
 to the offering, (but) let not Bēl













il - li - ka *a - na* *sur - ši - ni*
 come to the offering,

169. 



aš - šu *la* *im - tal - ku - ma* *iš - ku - nu*
 since he took not counsel and sent











 170. 


a - bu - bu *u* *nišē pl - ia* *im - nu - u*
 the deluge and my people he surrendered


 171. 

ana ka - ra - ši *ul - tu* *ul - la - nu - um - ma*
 to destruction? When now













 172. 
ilu Bēl *ina* *ka - ša - di - šu* *i - mur*
 Bēl drew near, he saw










iṣu elippa-ma i - te - ziz ilu Bēl lib - ḥa - ti
 the ship; then wroth was Bēl, with anger










im - ta - li ša ilāni ilu Igigi
 was he filled against the gods of the Igigi :

174. 


















ai - um - ma u - ši na - piš - ti
 "Who then has escaped with life?"

175. 


















ai ib - luṭ amēlu ina ka - ra - ši
 No man must live in the destruction!"

176. 

















ilu Nin - ib pa - a - šu ēpuš-ma ikabbi
 Then Ninib his mouth opened and spake

177. 


















izakar(ar) ana ḫu - ra - di ilu Bēl
 (and) said to the warrior Bēl :

178. 











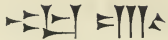
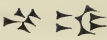

man-nu - um - ma ša la ilu E - a a - ma - ti
 "Who but Ea (this) thing








 179. 







i - ba - an - nu u ilu E - a
 could do? And Ea









 180. 




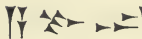
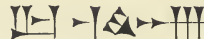


i - di - e - ma ka - la šip - ri ilu E - a
 knoweth every matter!" Then Ea








 181. 

 pa - a - šu ēpuš-ma iḫabbi izakar(ar) ana
 his mouth opened and spake (and) said unto







 182. 
 ku - ra - di ilu Bēl at - ta
 the warrior Bēl : "Thou







 abkal ilāni rī^l ku - ra - du
 director of the gods! O warrior!



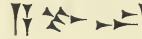
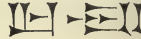
183. 


 ki - i - ki - i la tam - ta - lik - ma
 So ill-advised wert thou that

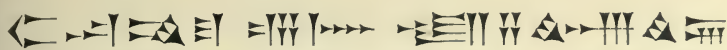


 184. 

 a - bu - ba taš - kun be - el ḫi - ti
 a deluge thou didst send! (On the) sinner



 185. 

 e - mid ḫi - ḫa - a - šu be - el ḫil - la - ti
 lay his sin! (On the) transgressor

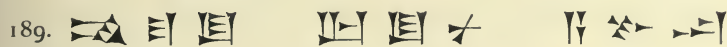


 186. 

 e - mid ḫil - lat - su ru - um - me ai
 lay his transgression! Forbear, let not




 ib - ba - ti - iḫ šu - du - ud ai ir -
 (all) be destroyed! Have patience (?), let not (all) be !

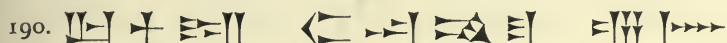
187. 


 188. 
 am - ma - ku taš - ku - nu a - bu - ba nēšu
 Instead of sending a deluge, let a lion




lit - ba - am - ma nišē P^l li - ša - aḫ - ḫi - ir
 come and mankind let him lessen!

189. 

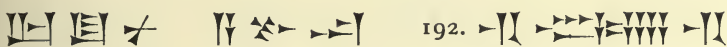
am - ma - ku taš - ku - nu a - bu - ba
 Instead of sending a deluge,

190. 


barbaru lit - ba - am - ma nišē P^l
 let a leopard come and mankind



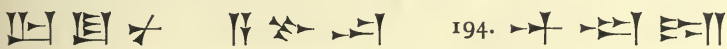
li - ša - aḫ - ḫi - ir . am - ma - ku
 let him lessen! Instead of




taš - ku - nu a - bu - ba ḫu - šaḫ - ḫu
 sending a deluge, let a famine



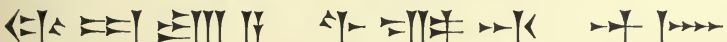
liš - ša - kin - ma māta liš - am - ma - ku
 take place and the land! Instead




taš - ku - nu a - bu - ba ilu Ur - ra
 of sending a deluge, let the Plague-god

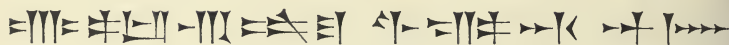


lit - ba - am - ma nišē P^l liš - giš a - na - ku
 come and mankind let him slay! I





ul ap - ta - a pi - ris - ti ilāni P^l
 did not divulge the decision of the

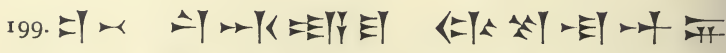

 196. *At - ra - ħa - sis* *šu - na - ta*
rabūti^{pl} Atra-*ħāsis* a dream
 great gods!

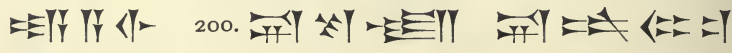


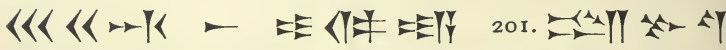
u - šab - ri - šum - ma *pi - ris - ti* *ilāni*^{pl}
 I caused to see and (thus) the decision of the gods



 197. *e - nin - na - ma* *mi - lik - šu* *mil - ku*
iš - me Thereupon came he to a decision,
 he heard!"


 198. *i - lim - ma* *ilu Bēl* *a - na* *lib - bi* *išu elippi*
 and Bēl went up into the ship;



 199. *iš - bat* *ħa - ti - ia - ma* *ul - te - la - an - ni*
 he took my hand and forth he brought


 200. *uš - te - li* *uš - tak - mi - is*
ia - a - ši he brought forth, he caused to bow down
 me;

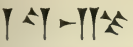

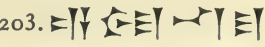

 201. *il - pu - ut*
sin - niš - ti *ina* *i - di - ia* he turned us
 my wife at my side,






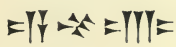
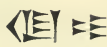
pu - ut - ni - ma *iz - za - az* *ina* *bi - ri - in - ni*
 to one another,¹ he stood between us,


 202. *i - na* *pa - na*
i - kar - ra - ban - na - ši he blessed us : "Formerly

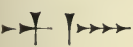


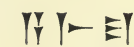
1. Literally, "he turned our front".

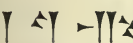


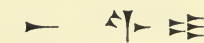
m Šit-napištim a - me - lu - tum - ma e - nin - na - ma
 Šit-napištim (was) of mankind, but now



m Šit-napištim u sinništi-šu lu - u e - mu - u ki - i
 let Šit-napištim and his wife be like unto




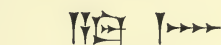
ilāni ^{pl} na - ši - ma lu - u a - šib - ma
 the gods, even us, and let dwell

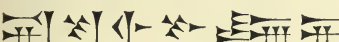
m Šit-napištim ina ru - u - ki ina pi - i
 Šit-napištim afar off at the mouth

nārāti ^{pl} il - ku - in - ni - ma ina
 of the rivers!" Then took they me and afar

 ru - ki ina pi - i nārāti ^{pl}
 off, at the mouth of the rivers




 uš - te - ši - bu - in - ni
 they made me to dwell.

THE DESCENT OF ISHTAR INTO HADES.

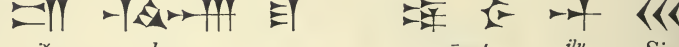
The arrival of the goddess at the gates of the Lower World.

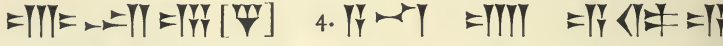

[K 162.]

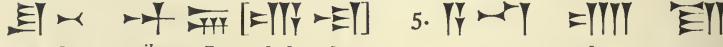
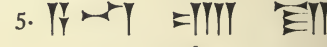
1. 
a - na māṭ lā lāri kaḫ - ka - ri
 To the land whence none return, the place

 2. 
i - fi - e mārat ilu Sin
 of darkness, Ištar the daughter of Sin


u - zu - un - ša iṣ - kun
 her ear inclined;¹

3. 
iṣ - kun - ma mārat ilu Sin
 then inclined the daughter of Sin

 4. 
u - zu - un - sa a - na bīt e - fi - e
 her ear to the house of darkness,

 5. 
šu - bat ilu Ir - kal - la a - na bīt ša
 the seat of the god Irkalla, to the house { from }
 { which }

1. I. e., "directed her attention".

e - ri - bu - šu *la* *a - šu - u* *a - na*
 he that enters comes not forth, to

har - ra - ni *ša* *a - lak - ta - ša* *la*
 the road whose path does not

la - ai - rat *a - na* *bīt* *ša*
 return, to the house whose

e - ri - bu - šu *zu - um - mu - u* *nu - u - ra*
 visitor is excluded from the light,

a - šar *epirē^{pl}* *bu - bu - us - su - nu¹*
 to the place where dust is their bread

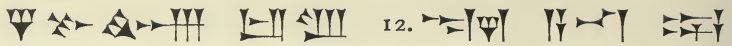
a - kal - šu - nu *ḥi - iḥ - ḥu* *nu - u - ru*
 (and) their food is mud. The light

ul *im - ma - ru* *ina* *e - ḥu - ti* *aš - ba*
 they behold not, in darkness they dwell,

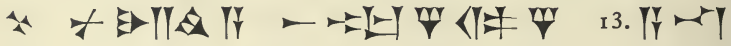
lab - šu - ma *kima* *iṣ - šu - ri* *šzu - bat*
 and are clothed like birds in a garment

gap - pi *eli* *iṣu dalti* *u* *iṣu* *sikkūri*
 of feathers; over door and bolt


1. *bu-bu-us-su-nu* = *bubūt-su-nu*.



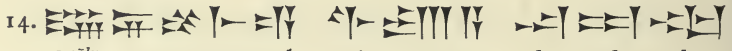
ša - pu - uḫ ip - ru ilu Iṣ-tar a - na bāb
 is scattered the dust. Iṣtar, to the gate



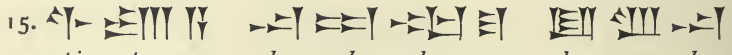
māt lā tāri ina ka - ša - di - ša a - na
 {of the} whence none return at her approach, to
 {land}




amēlu pētū ba - a - bi a - ma - tum iz - zak - kar
 the porter at the gate the word addresses :



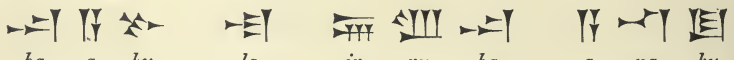
amēlu pētū - me - e¹ pi - ta - a ba - ab - ka
 Ho! Porter! Open thy gate!



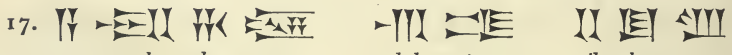
pi - ta - a ba - ab - ka - ma lu - ru - ba
 Open thy gate, that I may enter,




a - na - ku šum - ma la ta - paṭ - ta - a
 even I! If thou openest not



ba - a - bu la ir - ru - ba a - na - ku
 the gate, so that I enter not,



a - maḫ - ḫa - aṣ dal - tum sik - ku - ru
 I will smite the door, the bolt



a - šab - bir a - maḫ - ḫa - aṣ
 will I shatter, I will smite

1. *mē* is here probably to be taken as an enclitic particle.

si - ip - pu - ma *u - ša - bal - kat* *išu dalāti* ^{pl}
 the threshold and tear down the doors,

19.

u - še - el - la - a *mi - tu - ti* *ākilūti* ^{pl}
 I will raise up the dead, that they may eat

bal - tu - ti *eli* *bal - tu - ti*
 (and) live, (and) over . the living

i - ma - ' - du *mi - tu - ti* *amēlu pētū*
 will swarm the dead. The porter

pa - a - šu *i - pu - uš - ma* *i - kaš - bi* *iz - zak - ka - ra*
 his mouth opened and spake; he addresses

a - na *rabiti* (*ti*) *ilu* *Iš - tar* *i - zi - zi*
 the princess Ištar : "Stay,

be - el - ti *la* *ta - na - da - aš - ši*
 O lady, thou shalt not throw it down!

24.

lu - ul - lik *šumu - ki* *lu - ša - an - ni* *a - na*
 Let me go (and) thy name declare to

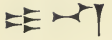



šar - ra - ti *ilu* *Allatu*
 the queen Allatu."

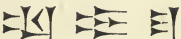

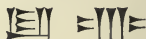
THE LOVES OF ISHTAR.


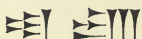

The repulse of the goddess by the hero Gilgamesh.





[K 231, K 4579 a + K 8018, S 2112 and R 578.]

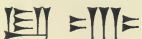
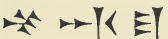

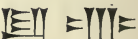
6. 			
a - na	du - un - ki	ša	ilu Gilgameš
On	the comeliness	of	Gilgameš


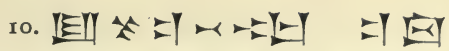
			
i - na	it - ta - ši	ru - bu - ut	ilu Istar
(her) eyes	she cast,	did the mighty Istar :	

7. 		
al - kam - ma	ilu Gilgameš	lu - u
"Come,	Gilgameš,	be

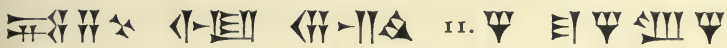
		8. 
ha - ' - ir	at - ta	in - bi - ka
thou (my) spouse!	Thy strength	

			9. 
ia - a - ši	ka - a - šu	ki - šam - ma	at - ta
on me	as a gift	bestow and	thou

			
lu - u	mu - ti - ma	a - na - ku	lu - u
shalt be	my husband and	I	will be


aš - ša - at - ka *lu - še - iz - ziz - ka* *iš^u narkabti*
 thy wife! I will set thee in a chariot




abnu uknī *u* *hurāši* *ša ma - ša - ru - ša*
 of lapis lazuli and gold whose wheels



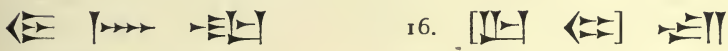
hurāša - am - ma *el - mi - šu* *kar - na - a - ša*
 are of gold and of diamond (?) its horns!

14. 


a - na *bīti - ni* *i - na* *e - ri - bi - ka*
 Into our house when thou enterest,

15. 

 *a - rat - tu - u* *li - na - aš - ši - ku*
 the mighty shall kiss



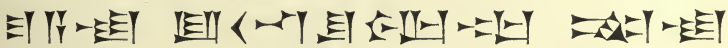
šēpē^{pl} - ka *lik - mi - su*
 thy feet, there shall bow down



ina šap - li - ka *šarrāni^{pl}* *bēlē^{pl}* *u*
 beneath thee kings, rulers and



rubē^{pl} *man - da - at* *šadi(i)* *u*
 princes the tax of mountain and



ma - a - tu *lu - u na - šu - nik - ka* *bil - tu*
 land shall they bring thee as tribute!"

... 22. [𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵] 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 ... *ilu Gilgameš* *pa - a - šu* *i - pu - uš - ma*
 ... Gilgameš his mouth opened and

𐎶𐎵 𐎶𐎵 𐎶𐎵 23. [𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵] 𐎶𐎵 𐎶𐎵
i - kab - bi *i - zak - ka - ra* *a - na*
 spake, he addressed

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 1
ru - bu - ut *ilu* *Iš-tar*
 the mighty Ištar : "

46. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
a - na *ilu* *Dūzi* *ha - mi - ri*
 On Tammuz, the spouse

𐎶𐎵 𐎶𐎵 [𐎶𐎵 𐎶𐎵 𐎶𐎵 (?)] 𐎶𐎵 𐎶𐎵 𐎶𐎵 47. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
šu - uḥ - ri - ti - ki *šat - ta* *a - na*
 of thy youth, from year to

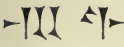

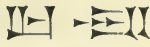
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
šat - ti *bi - tak - ka - a* *tal - ti - meš - šu*
 year affliction didst thou lay upon him.

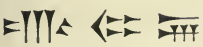
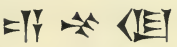



48. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
al - lal - la *bit - ru - ma* *ta - ra - mi - ma*
 The brightly-coloured *Allallu*-bird hast thou loved but

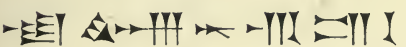

49. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
tam-ḥa - ši - šu - ma *kap - pa - šu* *tal - te - bir*
 thou smotest him and his wing thou didst break ;



50. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
iz - za - az *ina* *ki - ša - tim* *i - šis - si*
 he stands in the woods, he cries :


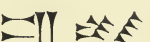
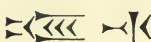

1. Ll. 24—45, in which Gilgamesh refuses Ishtar's offer, are much broken.







 51. 

kap - pi *ta - ra - mi - ma* *nēša*
 "O my wing!" Thou hast also loved a lion,


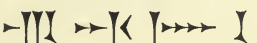





 52. 


ga - mi - ir *e - mu - ki* *siba* *u* *siba*
 perfect in strength; seven by seven








tu - uḫ - tar - ri - iš - šu *šu - ut - ta - a - ti*
 didst thou dig for him the snares.




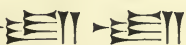
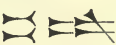


53. 

ta - ra - mi - ma *sisā* *na - ' - id*
 Thou hast also loved a horse, exalted

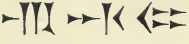

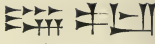

 54. 


ḫab - li *iš - daḫ - ḫa* *ziḫ - ti* *u*
 in the battle, bridle (?) spur and

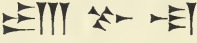




 55. 


dir - ra - ta *tal - ti - meš - šu* *siba*
 whip (?) didst thou lay upon him, for seven stages



 56. 


la - sa - ma *tal - ti - meš - šu* *da - la - ḫu*
 to gallop didst thou lay upon him, trouble

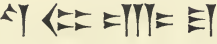




 57. 

u *ša - ta - a* *tal - ti - meš - šu* *a - na*
 and sweat (?) didst thou lay upon him, on


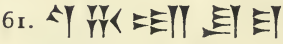








ummi - šu *ilu* *Si - li - li* *bi - tak - ka - a*
 his mother Silili affliction


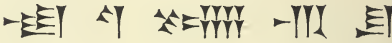
 58.  
tal - ti - mi *ta - ra - mi - ma* *amēlu rē'ū*
 didst thou bring. Thou hast also loved a shepherd


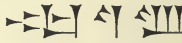
 59.  
ta - bu - la *ša* *ka - ai - nam - ma*
 of the flock, who continually




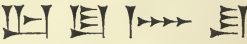
 
tu - um - ri *iš - pu - kak - ki*
 the sacrificial flame (?) poured out for thee

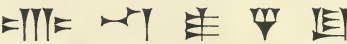

60.  
u - mi - šam - ma *u - ḫa - ba - ḫa - ak - ki*
 and daily slaughtered for thee

 61.  
u - ni - ki - ti *tam - ḫa - ši - šū - ma* *a - na*
 kids; but thou smotest him and into

 
barbara *tu - ut - tir - ri - šu*
 a leopard didst thou change him,

62.  
u - ḫa - ar - ra - du - šu *ka - par - ru*
 there hunted him the sheep-boy

  63.  
ša *ram - ni - šu* *u* *kalbē^{p^l} - šu*
 who was his own¹ and his hounds

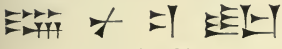
 
u - na - aš - ša - ku *šab - ri - šu*
 tore him in pieces.²


1. *I. e.*, his own sheep-boy.


2. Lit., "tore his wounds".

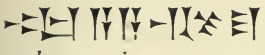
64.  *ta - ra - mi - ma*
 Thou hast also loved

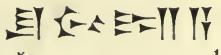
 *I - šu - ul - la - nu*
 Išullanu,

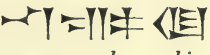
 *amēl urki*
 the gardener

 *abi - ki*
 of thy father,

65.  *ša*
 who

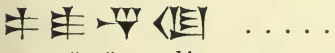
 *ka - ai - nam - ma*
 continually

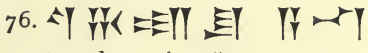
 *šu - gu - ra - a*¹
 costly gifts


 *na - sak - ki*
 would bring thee,


66.  *u - mi - šam - ma*
 and daily

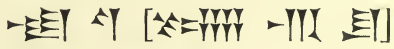
 *u - nam - ma - ru*
 made bright

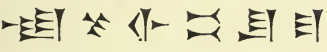
 *pa - aš - šur - ki*
 thy dish;


76.  *tam - ḥa - ši - šu*
 thou smotest him,

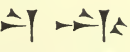
 *a - na*
 into

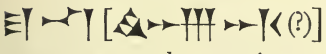
 *dal - la - li*
 a cripple


 *tu - ut - tir - ri - šu*
 didst thou change him,


77.  *tu - še - ši - bi - šu - ma*
 thou madest him to sit

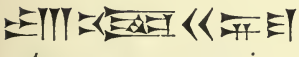
 *ina*
 in


 *ka - bal*
 the midst of

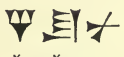
 *ma - na - aḥ - ti*
 a couch


79.  *u*
 and

 *ia - a - ši*
 as for me

 *ta - ram - man - ni - ma*
 thou wouldest love me and

 *ki - i*
 like

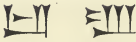
 *ša - šu - nu*
 them

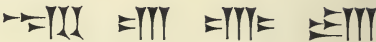
 *tu* -
 {wouldest thou}
 { [.....me]!" }


1. *šu-gu-ra-a = šu-ku-ra-a.*

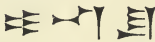
THE TREACHERY OF THE GOD ZŪ.


[K 3454 + K 3935.]


1.  *ip - šit*
On the insignia

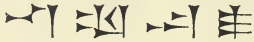
 *ilu Bēl - u - ta*
of Bēl's dominion


 *i - na - aṭ - ṭa - la*
gaze

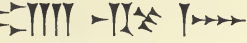
 *i - na - šu*
his eyes;

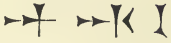
2.  *a - gi - e*
the crown

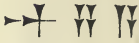
 *be - lu - ti - šu*
of his dominion,


 *na - al - ba - aš*
the robe of

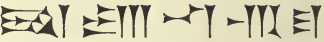
 *ilu - ti - šu*
his godhead,


3.  *dupšimāti P^l*
the destiny-tablets

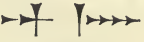
 *ilu - ti - šu*
of his godhead


 *ilu Za - a*
Zū

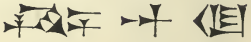
 *it - ta - na - ṭal - ma*
looks upon, and

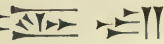


4.  *it - ta - na - ṭal - ma*
he looks upon

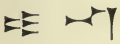


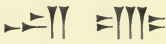
 *a - bi*
the father of

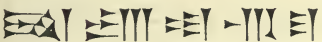

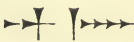

 *ilāni P^l*
the gods,

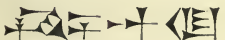
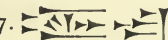
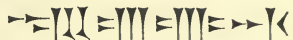
 *ili*
the god of


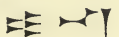
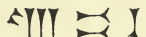

 *Dur - an - ki*
Duranki

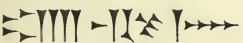
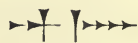

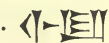
5.  *uk - su*
 — a longing for  *ilu Bēl - u - ti* Bēl's dominion  *iṣ - ṣa - bat* is held fast

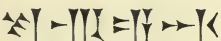

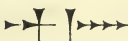

 *i - na* in  *lib - bi - šu* his heart. 6.  *ilu*  *Zu - u* Zū


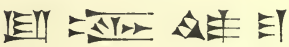
 *it - ta - aṣ - šal - ma* looks upon  *a - bi* the father of  *ilāni P^l* the gods,  *ili* the god of






 *Dur - an - ki* Duranki 7.  *uk - su* — a longing for  *ilu Bēl - u - ti* Bēl's dominion


 *iṣ - ṣa - bat* is held fast  *i - na* in  *lib - bi - šu* his heart. 8.  *lul - ki - ma* "I will take

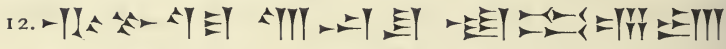
 *dupšmāti P^l* the destiny-tablets  *ilāni P^l* of the gods,  *a = na - ku* even I, 9.  *u* and


 *ie - ri - e - ti* the oracles  *ša* of  *ilāni P^l* all the gods  *ka - li - šu - nu*


 *lu - uḥ - mu - um* will I direct. 10.  *lu - uk - kin - ma* I will establish


 *iṣu*  *kussī - a* my throne  *lu - be - lu* and dispense commands.  *par - ši* 11.  *lu - ma - ' - ir* I will rule

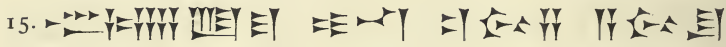

kul - lat *ka - li - šu-nu* *ilu I - gi - gi*
 every one of the Spirits of Heaven!"

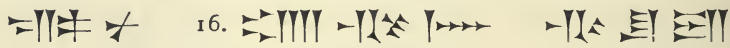
12. 
ik - pu-ud-ma *lib - ba - šu* *tu - ku - un - ta*
 And his heart pondered on battle,


13. 
ni - rib *ki - iṣ - ši* *ša* *it - ta - aṭ - ṭa - lu*
 at the entrance of the hall, where he beheld,



u - ka - a - a *ri - ši* *u - mi* *e - nu - ma*
 as he waited, the dawn of the day. Now when

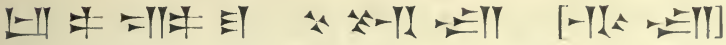

ilu Bēl *i - ra - mu - ku* *mē pl* *ellūti pl*
 Bēl was pouring out the clear water,

15. 
šaḥ - fu - ma *i - na* *iṣu* *kussī* *a - gu - šu*
 and taken off upon the throne his diadem



šak - nu *dupšimāti pl* *ik - šu - da*
 lay, the destiny-tablets he seized


ka - tuš - šu *ilu Bēl - u - ti* *il - te - ki*
 with his hand, the dominion of Bēl he took,



na - du - u *par - ši* *ilu* *Zu - u*
 the dispensation of commands. Zū




ip - pa - riš - ma šadū - us - su ik - su
 fled and in his mountain hid himself.

19. 


it - ta - at - bak ša - ħar - ra - tum ša - kin
 Poured forth was grief, resounding




ḫu - lu a - bu ma - lik - šu - nu
 were the cries; the father, their arbiter,




šu - - ur ilu Bēl ki - iṣ - ṣa
 was Bēl, through the hall



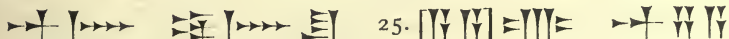
iš - ta - pa - ak na - mur - rat - su
 he poured out his rage.

23. 

ilu A - nu - um pa - a - šu i - pu - ša - ma
 Anu his mouth opened and



i - ḫab - bi i - zak - ka - ra a - na
 spake, he addressed



ilāni^{pl} mārē^{pl} - šu ai - u ilu Za - a
 the gods, his sons: "Who will



li - nar - ma eli mišē^{pl} kal
 vanquish Zū and over the peoples of all

da - ad - me

dwelling

li - šar - bi

make great

šum - šu

his name?"

27.

ilu Rammānu

On Rammān,

gugallu

the ruler,

is - su - u¹

they cried,

mār

the son of

ilu A - num

Anu;

28.

ilu A - num

Anu

še - ma

the command

a - na

to

ša - šu - ma

him

i - zak - kar - šu

addressed.

29.

ilu Rammānu

On Rammān

gugallu

the ruler

is - su - u

they cried,

mār

the son of

ilu A - num

Anu;

30.

ilu A - num

Anu

še - ma

the command

a - na

to

ša - šu - ma

him

i - zak - kar - šu

addressed :

31.

al - ka

"Up!

ma - ru

son

ilu Rammānu

Rammān,

da - pi - nu

mighty one,

ai i - ni - '

unvanquished be

ka - bal - ka

thine assault!

32.

ni - ir

Conquer

ilu Za - a

Zū

i - na

with

kakki - ka

thy weapon,

1. is-su-u = išsū, I I, Pret. fr. šasū.

33. [𐎎𐎍𐎎𐎍𐎎𐎍] 𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍 𐎎𐎍𐎎𐎍𐎎𐎍 𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍
šumu - ka li - ir - bi i - na pu - hur
 that thy name may be great in the assembly of

𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍 𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍 34. [𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍 𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍]
ilāni^{pl} rabūti^{pl} i - na bi - rit
 the great gods, among

𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍 𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍 𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍 𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍
ilāni^{pl} aḥē^{pl} - ka ma - ḥi - ra e
 the gods thy brethren a rival thou

𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍 35. [𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍 𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍] 𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍
tar - ši lib - šu - ma lib - ba - nu - u
 wilt not possess! Let there exist, let there be built

𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍 36. [𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍 𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍] 𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍
parakkāni^{pl} i - na kib - rat ir - bil - ti
 shrines, in the four quarters (of the world)

𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍 𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍 𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍
ši - tak - ka - na ma - ḥa - zi - ka
 establish thy cities,

37. [𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍 𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍] 𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍 𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍
ma - ḥa - zu - ka li - ru - bu a - na
 let thy city enter into

𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍 38. [𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍 𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍] 𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍
E - kur šit - ra - aḥ i - na maḥ - ri
 {the Mountain } Show thyself strong before
 {of the World! }

𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍 𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍 𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍 𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍 𐎎𐎍𐎎𐎍𐎎𐎍𐎎𐎍
ilāni^{pl} - ma gaš - ru lu - u šumi - ka
 the gods and mighty be thy name!"

39. [𐎗𐎠𐎢𐎡𐎠] 𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 40. 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵
ilu Rammānu *i - pu - la* *ki - bi - ta* *a - na*
 Rammān answered the command, to

𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵
ilu A - num *abi - šu* *a - ma - tum* *i - zak - kar*
 Anu his father the word he addressed :

41. 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵
a - bi *a - na* *ša - ad* *la* ' - *a - ri*
 "My father, to the mountain that is inaccessible

𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 42. 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵
li - hiš *man - nu* *ai - u* *ka - am*
 who can go! Who is like unto

𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵
ilu Zi - i *i - na* *ilāni* ^{pl} *mārē* ^{pl} - *ka*
 Zū among the gods thy sons?

43. 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵
dupšimāti ^{pl} *ik - šu - da* *ka - tuš - šu*
 The destiny-tablets has he seized with his hand.

44. [𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵] 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵
ilu Bēl - *u - ta* *il - te - ki*
 The dominion of Bēl has he taken,

𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 45. [𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵] 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵
na - du - u *par - ši* *ilu Zu - u*
 the dispensation of commands. Zū

𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵
ip - pa - riš - ma *ša - du - us - su* *ik - su*
 has fled and in his mountain has hidden himself."

..... [𒀭𒌷𒀭𒌷] 𒀭𒌷 𒀭𒌷 𒀭𒌷
 *ilu Rammānu* *lu* *a - lu - ku*
 Rammān not to go

𒀭𒌷𒀭𒌷¹
ik - bi
 decided.²

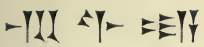

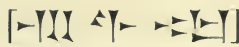
1. Col. II, ll. 5—49, and Col. III, l. 6.



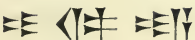

2. Eventually Shamash, the Sun-god, caught Zū in his net and recovered Bel's insignia; see below, *The Story of the Eagle, the Serpent, and the Sun-god*, B. Obv., l. 13.




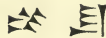
ETANA'S JOURNEY TO HEAVEN WITH THE EAGLE.


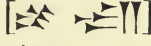


[K 8563 and R 2, 454 + 79-7-8, 180.]


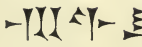

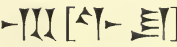
14.
našru *a - na* *ša - šu - ma* *a - na*
 The Eagle to him to
15.
ilu *E - ta - na* *iz - zak - kar* *ib - ri*
 Etana spake : "My friend,
16.
šū - pa - a *al - ka*
 make bright [thy countenance(?)]! Come!
- lu - uš - ši - ka - ma* *a - na* *šamī(e)* *ša*
 let me carry thee up to the heaven of
17.
ilu *A - num* *ina* *eli* *irtli - ia* *šu - kun*
 Anu! Upon my breast lay
18.
irat - ka *ina* *eli* *na - aš*
 thy breast, upon the wing-feathers of





		
<i>kap - pi - ia</i>	<i>šu - kun</i>	<i>kap - pi - ka</i>
my pinions	lay	thy hands,

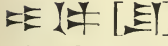
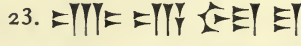

19. 			
<i>ina</i>	<i>eli</i>	<i>i - di - ia</i>	<i>šu - kun</i>
upon	my side	lay	

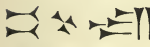


	20. 		
<i>i - di - ka</i>	<i>ina</i>	<i>eli</i>	<i>irti - šu</i>
thy side!"	Upon	his breast	





		21. 	
<i>iš - ta - kan</i>	<i>irat - su</i>	<i>ina</i>	<i>eli</i>
he laid	his breast,	upon	

			
<i>na - aš</i>	<i>kap - pi - šu</i>	<i>iš - ta - kan</i>	<i>kap - pi - šu</i>
{ the wing- } { feathers of }	his pinions	he laid	his hands,

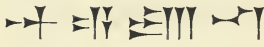

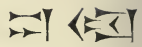
22. 			
<i>ina</i>	<i>eli</i>	<i>i - di - šu</i>	<i>iš - ta - kan</i>
upon	his side	he laid	

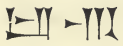
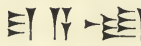
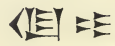
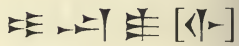
	23. 	
<i>i - di - šu</i>	<i>u - dan - nin - ma</i>	<i>ir - ta - bi</i>
his side. ¹	He made fast (his hold) and	great was



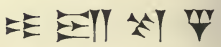
		
<i>bi - lat - su</i>	<i>išten(en)</i>	<i>u - ša - ki - šu</i>
his weight.	For one { space of } { two hours }	he carried him up.

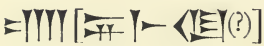


24. 			
<i>našru</i>	<i>a - na</i>	<i>ša - šu - ma</i>	<i>a - na</i>
The Eagle	to	him,	to


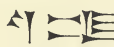



1. Etana evidently did not ride on the back of the Eagle but clung to his breast.







 25. 
ilu E - ta - na iz - zak - kar du - gul
 Etana, spake : "Look,


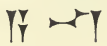

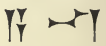




ib - ri ma - a - tu ki - i i - ba - aš - ši
 my friend, at the land, how it is;

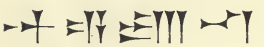
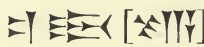
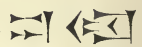
26. 


šu - ub - bi tam - tum i - da - te - ša
 behold the sea, around it is¹

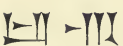

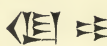
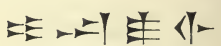

 27. 

bīt ni - me - ki ma - a - tum - me - e² li - mid - da
 the abyss; the land perceive






šadā(a) tam - tum i - tu - ra a - na me - e
 { as a } the sea has turned into { [a little] }
 { mountain, } { water. }


 28. 


šanā(a) u - ša - ki - šu - ma
 For a second { space of } he carried him up and
 { two hours }

29. 



našru a - na ša - šu - ma a - na
 the Eagle to him, to



 30. 
ilu E - ta - na iz - zak - kar du - gul
 Etana spake : "Look,





ib - ri ma - a - tum ki - i i - ba - aš - ši
 my friend, at the land, how it is;

1. Literally, (at) its sides. 2. *ma-a-tum-me-e* = *mātu* with the enclitic particle *mē*.

31.

ma - a - tum - me - e *šib - bu* *šal - ša*

 for the land a girdle [is the sea].” For a third

..... *u - ša - ki - šu - ma* *našru* *a - na*

 { space of } he carried him up and the Eagle to
 { two hours }

ša - šu - ma *a - na* *ilu* *E - ta - na* *iz - zak - kar*

 him, to Etana, spake :

32.

du - gul *ib - ri* *ma - a - tu* *ki - i*

 “Look, my friend, at the land how

33.

i - ba - aš - ši *lam - tum* *i - tu - ra* *a - na*

 it is; the sea has turned into

34.

i - ki *ša* *amēlu* *iš - tu*

 { the water- } of a gardener.” After
 { channel }

e - lu - u *a - na* *šamī(e)* *ša* *ilu* *A - num*

 going up. to the heaven of Anu,

35.

ina *bāb* *ilu* *A - num* *ilu Bēl* *u*


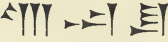
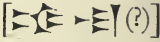
 into the gate of Anu, Bēl and

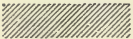

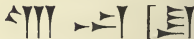
ilu *Ea* *i - ba - ' - u*

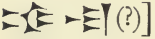




 Ea they came.




THE STORY OF THE EAGLE, THE SERPENT, AND THE SUN-GOD.



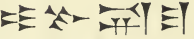

[A : A tablet in the possession of Dr. D. W. Marsh; B : K 1547 and K 2527.]



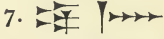

A, Obv., 1. 3.   
našru *lib - ba - šu* *ub - la*
 The Eagle his heart prompted

 4.  
 *ik - pu - ud - ma* *lib - ba - šu*
, he considered and his heart


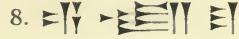
  5.   
ub - la *a - na* *ad - mi* *ša*
 prompted (him) , the young of

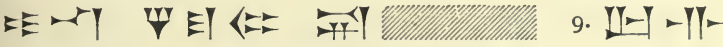
  
ru - ' - a - šu *a - ka - li*
 his companion to eat


6.    
našru *pā - šu* *i - pu - uš - ma* *i - zak - kar*
 The Eagle his mouth opened and he spake


  7.  
ana *mārē^{pl} - šu* *mārē^{pl}* *širi - mi¹*
 unto his young : "The young of the Serpent


1. *mi* is a rare form of the enclitic particle *ma*.

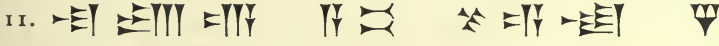

 8. 
lu - ku - lu ana-ku *e - li - ma*
 will I eat I will ascend and

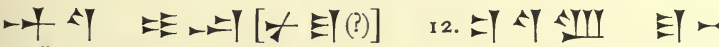

i - na ša - ma - mi uš - ur - rad
 into heaven will I [mount]. {I will swoop} down

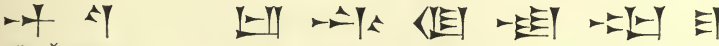

i - na ap - pi iš - ši - ma a - kal in - ba
 upon the top of a tree and I will eat the fruit¹."


10. 
ad - mu ši - iḥ - ru a - tar ḥa - si - sa
 One of the young birds, abounding in wisdom,


a - na našri abi - šu amāta izakar(ar)
 to the eagle his father the word addressed :


11. 
la ta - kal a - bi še - e - tu ša
 "Do not eat, O my father, (for) the net of


ilu Šamaš i - ba - nu - ma giš - par - ru ma - miḥ
 Šamaš is laid (?). The trap, the ban


ilu Šamaš ib - bal - ki - tu - ka - ma
 of Šamaš will fall on thee and

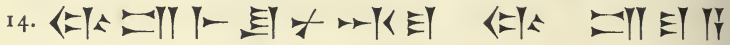

i - bar - ru - ka - ma ša i - ta - a ša ilu Šamaš
 will catch thee. Whoso the law of Šamaš

1. That is, the fruit of the Serpent.



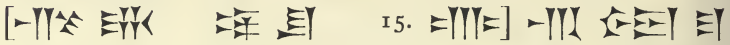
it - ti - ku *ilu Šamaš* *lim-niš* *ina* *ka - at -*

 transgresses, will Šamaš terribly

14. 

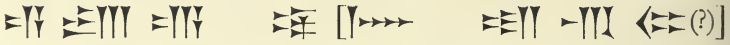
ul *iš - me - šu - nu - ti - ma* *ul* *iš - ma - a*

 He did not hearken to them and gave not ear



zi - kir *māri - šu* 15. *u - ri - dam - ma*

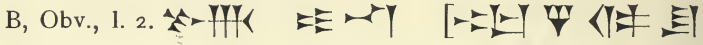
 to the word of his young one. He swooped down and



e - ta - kal *mārē pl* *ši - ri - mi*


 ate the young of the Serpent.

.....

B, Obv., l. 2. 


širu *i - na* *ka - ša - di - šu*

 The Serpent when he drew near




a - na *ilu Šamaš* *a - ma - tum* *i - kab - bi* 3. *ad - dan*

 to Šamaš the word spake : "I will give





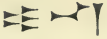

je - mu 4. *a - na* *našri*



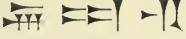
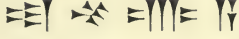
 an account To the Eagle






 5. *e - nin - na* *kin - ni - ia*

 Now my nest


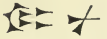


6.    
kin - ni - ia *u - tu* *i - na* *iṣ - ṣi*
 My nest he espied, in the tree

  7.  

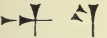



sa - ap - lu *ad - mu - u - a*
 Scattered are my young,




 8.  
nu - *u - ri - dam - ma* *e - ta - kal*


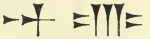

 He swooped down and did eat

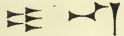

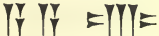
 9.   

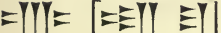
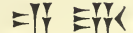

 (my young ones). The evil which he hath done me,


  10.  
ilu Šamaš
 O Šamaš, (behold!) Help, O Šamaš!

  
še - il - ka *ir - ṣi - tu* *rapaštu(tu)*
 Thy net (is like) the broad earth,

11.   
giš - par - ru - ka *šamū(u)* *rūkūti(ti)*
 thy trap (is like) the distant heaven!

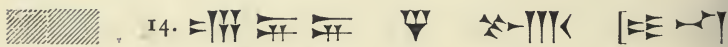
12.   
i - na *še - ti - ka* *ai - u*
 From thy net who

 13.  
u - ṣi - ma *e - piš* *limuttim(tim)*
 hath escaped? (Even) the worker of evil,



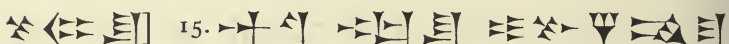
ilu *Zu - u* *mu - kil* *ri - eš* *limutti(ti)*

 Zū, the raiser of the head of evil,



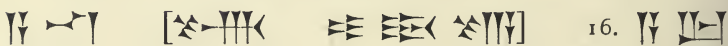
 14. *un - ni - ni* *ša* *širi* *i - na*

 (did not escape)!" The prayer of the Serpent when



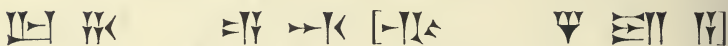
 15. *še - mi - šu* *ilu Šamaš* *pā - šu* *i - pu - ša - am - ma*

 he heard, Šamaš his mouth opened and




 16. *a - na* *širi* *i - zak - kar* *a - lik*

 to the Serpent spake : "Take



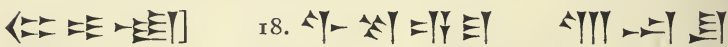
 ur - ha *e - ti - iḫ* *ša - da - a*

 the road, go into the mountain.




 17. *uk - ta - as - si - ka* *ri - mu*

 Make thy hiding-place a wild ox




 18. *mi - i - tu* *pi - te - e - ma* *lib - ba - šu*

 that is dead. Open its bowels,



 19. *ka - ra - as - su*¹ *šu - tu - uš* *šu - ub - ta*


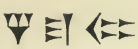

 its belly tear, a dwelling

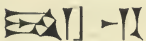
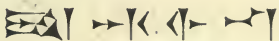


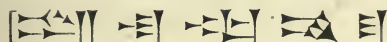
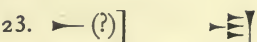
 20. *id - di* *i - na* *kar - ši - šu* *mim - mu - u*


 make in its belly. All


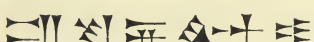

1. *ka-ra-as-su* = *karaš-šu*.


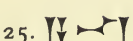

		
<i>iš - šu - rat</i>	<i>ša - ma - mi</i>	<i>ur - ra - da - nim - ma</i>
the birds	of heaven	will come down and



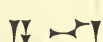
21.	22. 	
.	<i>našru</i>	<i>it - ti - ši - na</i>
.	the Eagle	with them


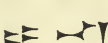


	23. 
<i>il - la - ka - am - ma</i>	<i>ina la</i>
will come and	without

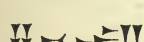


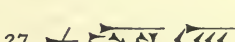
		24. 
<i>i - du - u</i>	<i>ma - a -</i>	<i>nu - ru - ub</i>
knowing	a piece of

		
<i>širi</i>	<i>iš - te - ni - i</i>	<i>ir - ša - a - ti</i>
flesh	will he seek,	swiftly

	25. 	
<i>it - ta - na - al - lak</i>	<i>a - na</i>	<i>ku - tu - um</i>
will he go,	to	the hidden part

		26. 
<i>lib - bi</i>	<i>uš - ta - ma - am - ma</i>	<i>a - na</i>
his attention	will he turn.	Into

			
<i>lib - bi</i>	<i>i - na</i>	<i>e - ri - bi - šu</i>	<i>at - ta</i>
the midst	when	he has entered,	do thou

			27. 
<i>ša - bat - su</i>	<i>i - na</i>	<i>kap - pi - šu</i>	<i>nu - uk - kis</i>
seize him	by	his wing,	tear off

kap - pi - şu ab - ri - şu u şu - up - ra - şu

 his wings, his pinions and his claws,

28.

bu - ku - un - şu - ma¹ i - di - şu ana

 pull him in pieces and cast him into

şu - ut - ta - ti mu - ut bu - bu - ti

 a pit , a death from hunger

u şu - um - mi li - mu - ta a - na

 and thirst let him die." At

zi - kir ilu Şamaş ku - ra - di şiru il - lik

 the word of Şamaş the hero, the Serpent departed,

i - ti - iğ şa - da - a ik - şu - ud - ma şiru

 [and] went into the mountain. And the Serpent came

a - na şir - ir ri - mi ip - te - e - ma

 upon a wild ox and he opened

lib - ba - şu ka - ra - as - su iş - şu - uş


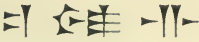

 its bowels, its belly he tore,



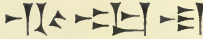
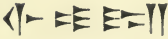
33.


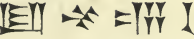
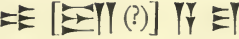
şu - ub - ta id - di i - na kar - şi - şu



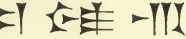

 a dwelling he made in its belly.

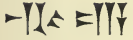
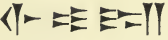


1. *bu-ku-un-şu-ma = bukuṣu-ma.*



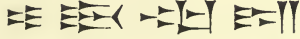

34.   
mim - mu - u *iš - šu - rat* *ša - ma - me*
 All the birds of heaven



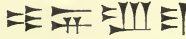
   
u - ri - da - ma *ik - ka - la* *ši - i - ra*
 came down and ate of the flesh.





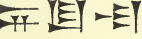

35.   
našru *lu - mu - un - šu* *i - da - a - ma*
 [But] the Eagle his evil purpose (at first) suspected and

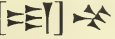



36.    
it - ti *mārē^{pl}* *iš - šu - ri* *ul*
 with the flock of birds did not





  37.  
ik - kal *ši - i - ra* *našru* *pa - a - šu*
 eat of the flesh. The Eagle his mouth



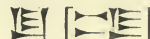
   
i - pu - ša - am - ma *i - zak - ka - ra* *ana*
 opened and spake unto


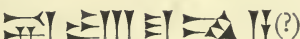


 38.  
mārē^{pl} - šu *al - ka - nim - ma* *i ni - rid - ma*
 his young : "Come! let us go down, and


     
šir *rāmi* *an - ni - e* *i* *ni - ku - la* *ni - nu*
 { of the } of this wild ox let us also eat!"
 { flesh }

39.    
ad - mu *ši - iḥ - ru* *a - tar* *ḥa - si - sa*
 One of the young birds, abounding in wisdom,




 13. 
pa - ni - šu u ar - ki - šu ir - ša - a - ta
 front of him and behind him. Swiftly

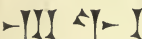





it - ta - na - al - lak a - na ku - tum
 he went, to the hidden part




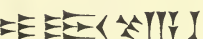


 14. 

lib - bi uš - ta - ma - am - a a - na lib - bi
 his attention he turned. Into the midst

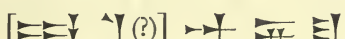

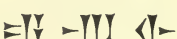




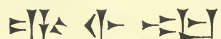
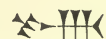






ina e - ri - bi - šu širu iš - ša - bat - su ina
 when he had entered, the Serpent seized him by

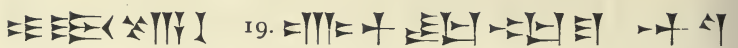


 15. 16. 

kap - pi - šu našru pā - šu
 his wing The Eagle his mouth





i - pu - ša - am - ma a - na širi i - zak - kar - šu
 opened and to the Serpent spake :

17. 


naṣ - lis - an - ni - ma kīma e - ri - ši
 "Have mercy upon me and according to (thy) pleasure





 18. 
nu - dun - na - a lut - lim - ka širu
 with a gift will I present thee." The Serpent





pā - šu i - pu - ša - am - ma a - na našri
 his mouth opened and to the Eagle

 19. 



i - zak - kar - šu *u - maš - šar - ka - ma* *ilu Šamaš*

 spake : "If I release thee Šamaš

 20. 

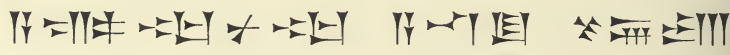
e - li - nu *ki - i* *ap -* *še - rit - ka*

 against us(?) , thy punishment

 21. 

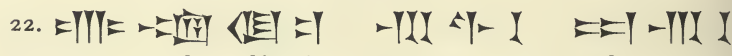
i - saḥ - ḥu - ra *a - na* *muḥ - ḥi - ia* *ša*

 will return to me, which



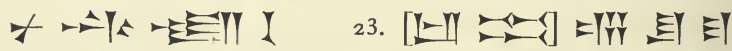
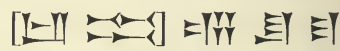
a - šak - ka - nu - ka *a - na - ku* *še - ir - ta*

 (now) I execute on thee as a punishment."

22. 

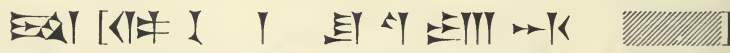
u - nak - ki - is *kap - pi - šu* *ab - ri - šu*

 He tore off his wings, his pinions

 23. 

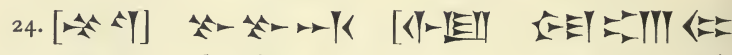
nu - bal - li - šu *ib - ku - un - šu - ma*¹

 (and) his talons, he pulled him in pieces and



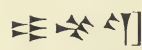
id - di - šu *ana* *šu - ut - ta - ti*

 cast him into a pit

24. 

mu - ut *bu - bu - ti* *u* *šu - um - mi*

 A death from hunger and thirst




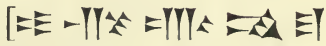
i - mu - ut


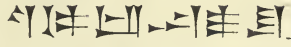

 he died.

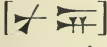

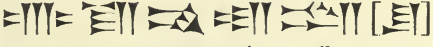
1. *ib-ku-un-šu-ma* = *ibkum-šu-ma*.

HOW ADAPA BROKE THE WING OF THE SOUTH-WIND.



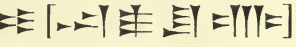
[V. A. Th. 348.]

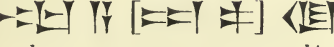
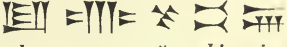
Obv., l. 2  
šu - u - tu *i - zi - ga - am - ma*¹
 The South-wind blew and

  3. 
ša - a - šu *uṭ - fi - ib - ba - aš - šu* *a - na* *bi - i - tu*
 ducked him under, to the dwelling of


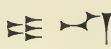

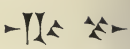
  
nu - ni *u - ša - am - ši - il - šu*
 the fishes she made him sink.



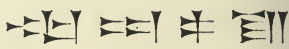
+   
šu - u - tu - *ra - ni*
 "O South-wind [thou hast played] me




  
uḫ - ḫi - e - ki *ma - la* *i - ba - aš - šu - u*
 thy tricks(?) all that there are!

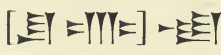

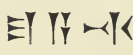
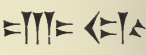
5.  
ka - a - aḫ - pa - ki *lu - u - še - bi - ir*
 Thy wing will I break!"

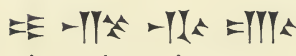
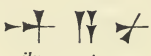
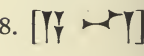
1. *i-zi-ga-am-ma* = *iṣṭikamma*; the Babylonian pronunciation of *ḫ* as *g* occurs also in ll. 7, 9, 14 and 16.

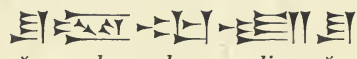
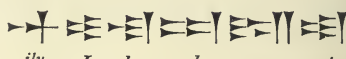




ki - ma *i - na* *bi - i - šu*¹ *ik - bu*
 As with his mouth he had said,


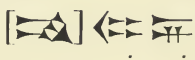

6. 


ša *šu - u - ti* *ka - ap - pa - ša*
 (so) of the South-wind the wing

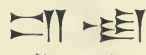

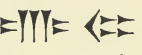





it - te - eš - bi - ir *VII* *u - mi*
 was broken. For seven days


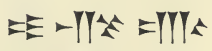
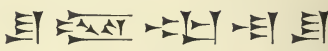
7. 



šu - u - tu *a - na* *ma - a - ti* *u - ul*
 the South-wind over the land did not



 8. 
i - zi - ig - ga *ilu A - nu* *a - na*
 blow. Anu to

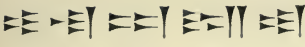
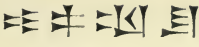



šu - uk - ka - li - šu *ilu I - la - ab - ra - at*
 his minister Ila-abrat


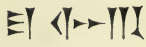




 9. 

i - ša - as - si *am - mi - ni* *šu - u - tu*
 spake : "Why has the South-wind


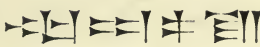






iš - tu *VII* *u - mi* *a - na* *ma - a - ti*
 for seven days over the land




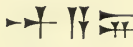


 10. 
la *i - zi - ga* *šu - uk - ka - la - šu*
 not blown!" His minister

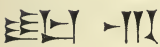
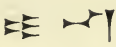

1. *bi-i-šu* = *pi-šu*.


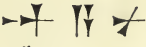
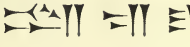



I - lu - ab - ra - at *i - pa - al - šu* *bi - li*
 Ila-abrat answered him : "My lord,

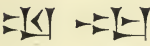

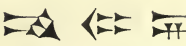
11. 




^m A - da - pa *ma - ar* *ilu* *E - a* *ša*
 Adapa, the son of Ea, of



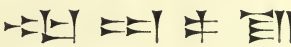


 12. 
šu - u - ti *ka - ap - pa - ša* *iš - te - bi - ir*
 the South-wind the wing has broken."

Rev., 1. 10. 



^m A - da - pa *a - na* *pa - ni* *ilu A - ni*
 When Adapa before Anu





 11. 

šar - ri *i - na* *ki - ri - bi - šu*
 the king drew near,



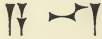




i - mu - ur - šu - ma *ilu A - nu* *il - si - ma*
 Anu saw him and said :

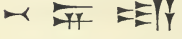
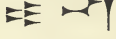

12. 


al - ka *^m A - da - pa* *am - mi - ni*
 "Come, Adapa, why



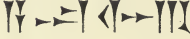



ša *šu - u - ti* *ka - ap - pa - ša*
 of the South-wind the wing




1. About 34 ll., which describe how Adapa, on being summoned before Anu, reached heaven, are here omitted.

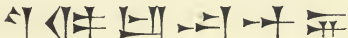
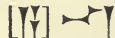

13.   
te - e - eš - bi - ir ^m *A - da - pa* *ilu A - na*
 "didst thou break?" Adapa to Anu


  14.  
ip - pa - al *be - ili* *a - na* *bi - it*
 made answer : "My lord, for the house

  
be - ili - ia *i - na* *ga - ab - la - at*
 of my father in the midst

 15.  
ta - am - ti *nu - ni* *a - ba - ar*
 of the sea fish I was catching

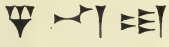

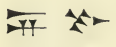
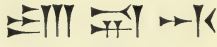
16.   
šu - u - tu *i - zi - ga - am - ma* *ia - a - ši*
 (when) the South-wind blew and me


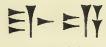




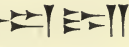
 17.  
uš - ti - ib - ba - an - ni *a - na* *bi - it*
 did she duck under, to the dwelling

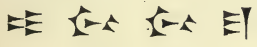

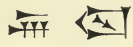
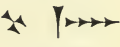

nu - ni ul - ta - am - ši - il
 of the fishes she made me sink!"



THE SONG OF URA, THE PLAGUE-GOD.

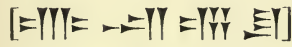

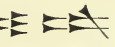

[K 1282 and Bu. 91-5-9, 186.]

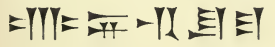

1.    
ša - na - at *la* *ni - bu* *ta - nit - ti*
 For years without number may the glory of

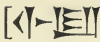

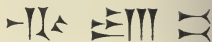
    2.   
bēli *rabē(e)* *ilu* *ša* *ilu* *Ur - ra*
 the great lord [Ura endure!] For Ura


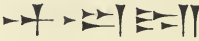

   
i - gu - gu - ma *ana* *sa - pan* *māṭāti*^{pl}
 was angry and to overwhelm the lands,


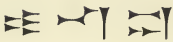

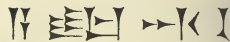
 3. 
ka - li - ši - na *iš - ku - nu*
 all of them, he turned

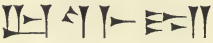
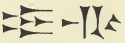

 4.   
u - zu - un - šu *ilu* *I - šum* *ma - lik - šu*
 his mind ; but Išum, his counsellor

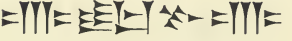


 
u - ni - ḥu - šu - ma *i - zi - iḅ*
 pacified him and he abandoned [his wrath]




12.   
u *ki - a - am* *iḳ - ta - bi*
 And thus spake

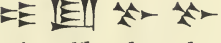



  13. 
ḳu - ra - du *ilu Ur - ra* *ša za - ma - ru*
 the hero Ura : "Whosoever that song

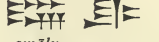



   
*ša - a - šu*¹ *i - na - du* *ina* *a - šir - ti - šu*
 shall praise, in his shrine



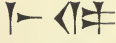



  15. 
lik - tam - me - ra *hegallu* *ša šu - me*
 plentiful be made abundance Whosoever my name

  
u - šar - bu - u *li - bil* *kib - ra - a - ti*
 shall magnify, may he rule {the four quaters of the world!}


16.   
ša *ta - nit - ti* *ḳar - ra - du - ti - ia*
 Whosoever the glory of my valour

 17.   
i - dib - bu - bu *ma - ḫi - ra* *ai* *ir - ši*
 proclaims, an opponent shall he not possess!

18.    
amēlu zammeru *ša* *i - šar - ra - ḫu* *ul*
 The singer who chants it will not


   19.   
i - ma - ti *ina* *šib - ti* *eli* *šarri* *u*
 die in the pestilence, unto king and

1. *ša-a-šu* here and in ll. 23 and 26 is used for *šātu*.



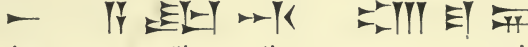
rubī li - fib at - mu - šu amēlu dup - šar

 noble well-pleasing shall be his speech! The scribe




ša ih - ha - zu i - še - ti ina nak - ri

 who learns it will escape from (his) enemy

. 21. 

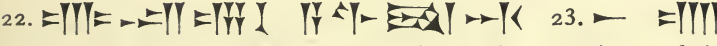
 *ina a - šir - ti um - ma - ni*

, in the shrine of the peoples,



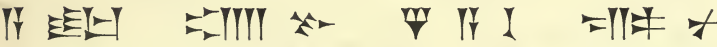
a - šar ka - ai - an šu - me i - zak - ka - ru

 where continually my name he cries aloud,

22. 

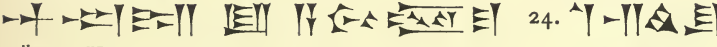
u - zu - un - šu a - pi - it - ti ina biti

 his ear will I open! in the house



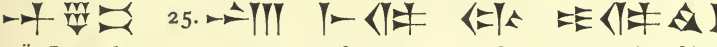
a - šar dup - pu ša - a - šu šak - nu

 where that tablet is set,




ilu Ur - ra lu a - gu - ug - ma liš - gi - šu

 should I, Ura, be angry and destruction should



ilu Imina - bi pašar šib - fi ul i - fi - hi - šu

 Imina-bi cause, the dagger of pestilence shall not approach it,



ša - lim - tu šak - na - as - su¹ za - ma - ru

 immunity shall rest upon it! May that song

1. *šak-na-as-su* = *šaknat-su*.

ša - a - šu *a - na* *ma - ti - ma* *liš - ša - kin - ma*

always

be established,

li - kun *ga - du* *ul - la*

may it stand firm

for ever!

27.

ma - ta - a - ti *naṣ - ḥar - ši - na* *liš - ma - ma*

May all lands

give ear and

 28.

li - na - du *kur - di - ia* *niše^{pl}*

glorify

my valour,

may the peoples

kal *da - ad - me* *li - mu - ra - ma*

of all

dwellings

behold

and

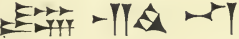
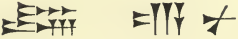

li - šar - ba - a *šu - me*




magnify

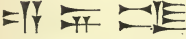




my name!"

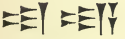


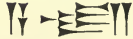
LEGEND CONCERNING THE BIRTH AND BOYHOOD OF KING SARGON I.


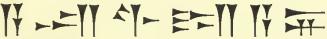



[K 3401 + Š 2118 and K 4470.]



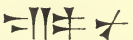
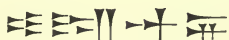
1.  *Šarru - ukīn*
Sargon,
 *šarru dan - nu*
the mighty king,
 *šar*
king

 *A - ga - de* ^{KI}
of Agade,
 *a - na - ku*
am I.
2.  *um - mi*
My mother

 *e - ni - tum*
was lowly,
 *a - bi*
my father
 *ul*
I knew not,
 *i - di*
3.  *ah*
{while the}
brother }

 *abi - ia*
of my father
 *i - ra - mi*
inhabits
 *ša - da - a*
the mountain.
4.  *a - li*
My city

 *alu*
 *A - zu - pi - ra - a - ni*
is Azupirānu,
 *ša*
which
 *i - na*
on
 *a - ḫi*
the bank

 *nāru*
of the Euphrates
 *Puratti*
 *šak - nu*
lies.
5.  *i - ra - an - ni*
She conceived me,

<i>um - mu</i>	<i>e - ni - tum</i>	<i>i - na</i>	<i>pu - uz - ri</i>
[my] lowly mother,		in	secret

	6.
<i>u - lid - an - ni</i>	<i>iš - kun - an - ni</i>
she brought me forth.	She set me

<i>i - na</i>	<i>kup - pi</i>	<i>ša</i>	<i>šu - ri</i>	<i>i - na</i>	<i>iddi</i>
in	a basket	of	rushes,	with	bitumen

		7.	
<i>bābi - ia</i>	<i>ip - ḥi</i>	<i>id - dan - an - ni</i>	<i>a - na</i>
my door	she closed ;	she gave me	to

				8.
<i>nāri</i>	<i>ša</i>	<i>la</i>	<i>e - li - e - a</i>	<i>iš - ša - an - ni</i>
the river	which (rose) not	over me.		Then bore me




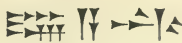
<i>nāru</i>	<i>a - na</i>	<i>eli</i>	<i>m Ak - ki</i>	<i>amēlu nāḳ - mē</i>
the river,	to		Akki,	the irrigator,

<i>u - bil - an - ni</i>	<i>m Ak - ki</i>	<i>amēlu nāḳ - mē</i>
it carried me.	Akki,	the irrigator,

<i>i - na</i>	<i>ḥi - ip - . . .</i>
in					




1. So K 4470; K 3401 reads *id-dan-ni* "she cast me".


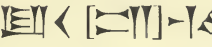
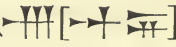
2. K 4470 reads


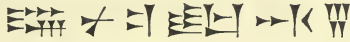
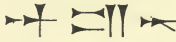




u - še - la - an - ni *m Ak - ki* *amēlu nāḫ-mē*
 lifted me up, Akki, the irrigator,


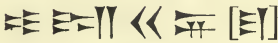

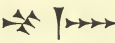





a - na ma - ru - ti - šu *u - rab - ban - ni*
 as his own son reared me,

11. 


m Ak - ki *amēlu nāḫ-mē* *a - na*
 Akki, the irrigator, as




amēlu *-ti-šu lu - u* *iš - kun - an - ni*
 his gardener appointed me.

12. 


ina *amēlu* *- ti - ia* *ilu Iš - tar*
 While I was gardener did Ištar






lu - u *i - ra - man - ni - ma* *IV* *šanāti^{p1}*
 love me and for ...-four years


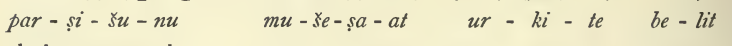


šarru - u - ta *lu - u e - pu - uš*
 the kingdom I ruled.

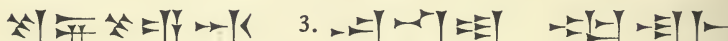
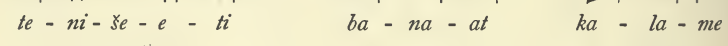
EXTRACTS FROM PENITENTIAL PSALMS.


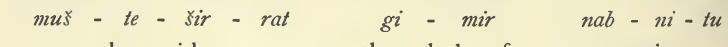
I. A lamentation.


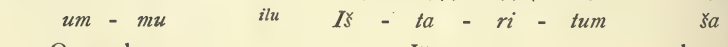
[K 4931.]

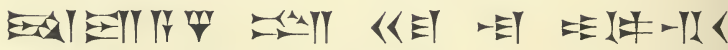
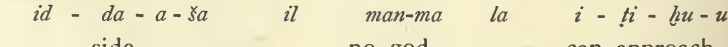
1. 
ba - na - at ilāni^{pl} muš - tak - li - la - at
 O mother of the gods, who fulfils

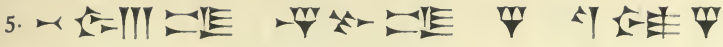
 2. 
par - ši - šu - nu mu - še - ša - at ur - ki - te be - lit
 their commands, who makes the green herb to spring up, O lady of

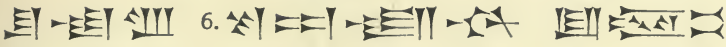
 3. 
te - ni - še - e - ti ba - na - at ka - la - me
 mankind who created all things,


 
muš - te - šir - rat gi - mir nab - ni - tu
 who guides the whole of creation.


4.  
um - mu ilu Iš - ta - ri - tum ša
 O mother Ištar, whose


 
id - da - a - ša il man - ma la i - ſi - hu - u
 side no god can approach,

5. 
be - el - tum šur - bu - tum ša par - šu - sa
 O exalted lady, whose command

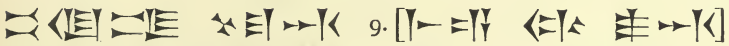

šu - tu - ru te - eš - li - tim¹ lu - uḫ - bi
 is mighty! A prayer will I utter ;

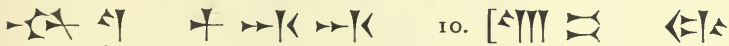

ša i - li - ša ta - a - bu li - pu - ša - an - ni
 that which to her (appears) good may she do unto me!


7. 
be - el - ti ul - tu u - um
 O my lady, from the day


ši - iḫ - ri - ku ma - ' - diš šal - pu - ti
 when I was young much to misfortune


ša - am - da - ku a - kal ul a - kul
 have I been yoked! Food have I not eaten,


bi - ki - tum kur - ma - ti me - e ul aš - ti
 weeping was my nourishment! Water have I not drunk,


dim - tu maš - ti - ti lib - bi ul
 tears were my drink! My heart never


iḫ - di ka - bit - ti ul im - mi - ir²
 rejoiced, my mind was never bright!



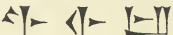

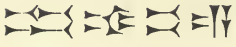
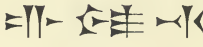





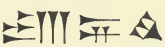



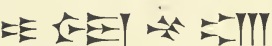
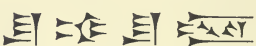





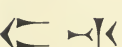
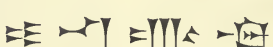
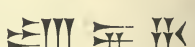
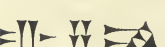
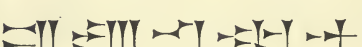
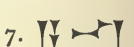
1. *te-eš-li-tim = teslttim.*





2. *Obv., ll. 6—24.*




2. A confession of sin.

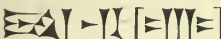


[K 4899 and K 4934.]

The priest :







1. 			2. 
<i>ina</i>	<i>ta - ni - ħi</i>	<i>a - ši - ib</i>	<i>ina</i>
In	sorrow	there he sits!	With
			
<i>ku - ub - bi - e</i>	<i>mar - šu - ti</i>	<i>zu - ru - ub</i>	
cries	of affliction,	(in) trouble of	
	3. 		
<i>lib - bi</i>	<i>ina</i>	<i>bi - ki - ti</i>	<i>limuttu(ti)</i>
heart,	with	bitter weeping,	in
		4. 	
<i>ta - ni - ħi</i>	<i>lim - ni</i>	<i>ki - ma</i>	<i>su - um - ma - ti</i>
bitter sorrow,		like	the doves
			
<i>i - dam - mu - um</i>	<i>šu - up - šu - uḫ</i>	<i>mu - ši</i>	
doth he moan	grievously	night	
	5. 		
<i>u ur - ri</i>	<i>ana</i>	<i>ili - šu ri - mi - ni - i</i>	<i>ki - ma</i>
and day!	Unto	his merciful god	like
		6. 	
<i>lit - ti</i>	<i>i - na - ga - ag</i>	<i>ta - ni - ħa</i>	
a wild cow	he cries!	Sighing	
		7. 	
<i>mar - ša - am</i>	<i>iš - ta - na - ka - an</i>	<i>a - na</i>	
that is grievous	doth he make!	Before	





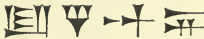




ili - šu *ina* *un - ni - ni* *ap - pa - šu*
 his god in supplication his countenance

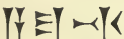



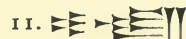

 8. 
i - la - ab - bi - in *i - bak - ki*
 doth he cast down! He weeps


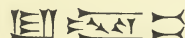






i - hu - u *ul* *i - kal - la*
 that he may approach, that nothing may hold (him) back!


The suppliant :



 9. 


e - piš - ti *lu - uk - bi* *e - piš - ti*
 My deed will I declare (to thee), my deed



 10. 

ul *ša* *ka - bi - e* *a - ma - ti* *lu - ša - an - ni*
 which cannot be declared! My words will I repeat (to thee),




 11. 
a - ma - ti *ul* *ša* *šu - un - ni - e* *i - li*
 my words which cannot be repeated! My god,






e - piš - ti *lu - uk - bi* *i - piš - ti* *ul* *ša*
 my deed will I declare (to thee), my deed which cannot

 ¹
ka - bi - e
 be declared!

1. K 4934, ll. 3—13 and K 4899, Obv., ll. 10—18.

3. A prayer for forgiveness.

[K 101.]

The suppliant :

1. [𐤀 𐤍] 𐤁𐤁 𐤀𐤍 𐤍 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁
ana-ku arad - ki šu - nu - hu a - ša - as - si - ki
 I, thy servant, full of sighs cry unto thee!

2. 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁
ša an - nu i - šu - u te - lik - ki - e
 Whoever sin possesses, thou acceptest

𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 3. 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁
te - me - iḳ - šu a - me - lim tap - pa - la - si
 his fervent prayer! The man thou lookest on in pity,

𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 4. 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁
a - me - lu šu - u i - bal - luṭ li - ' - at
 that man lives, O ruler

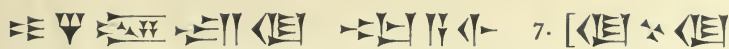
𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁
ka - la - ma be - lit te - ni - še - e - ti
 of all things, lady of mankind,

5. 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁
rim - ni - tum ša na - as - hur - ša
 O merciful one, whose turning

𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁
ša - a - bu li - ḳat un - ni - ni
 is propitious, who accepteth supplication!


The priest :

6. [𐤁𐤁 𐤁𐤁] 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁
ilu - šu ilu iš - tar - šu zi - nu - u it - ti - šu
 (Since) his god (and) his goddess are angry with him,



i - ša - as - su - ki ka - a - ši ki - šad - ki


 he crieth unto thee! Thy neck



su - ši - ir - šum - ma ta - ša - ba - ti kāt - su


 turn to him and take his hand!

The suppliant :

8. 


e - la ka - a - ti i - lim muš - te - še - ru

 Beside thyself a deity that guideth right



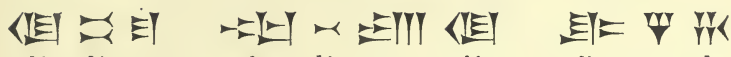
ul i - ši ki - niš nap - lis - in - ni - ma

 there is not! Truly look on me in pity and



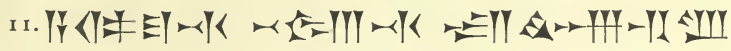
li - ki un - ni - ni a - hu - lap - ia

 accept my supplication! My forgiveness



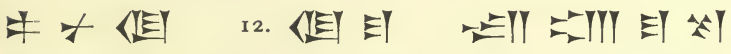
ki - bi - ma ka - bit - ta - ki lip - ša - ha

 declare and let thy spirit be appeased!

11. 


a - di ma - ti be - el - ti su - uḫ - hu - ru

 When, my lady, will be turned



pa - nu - ki ki - ma su - um - ma - te






 thy countenance? Like the doves

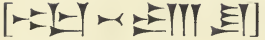




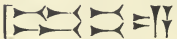
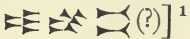
a - dam - mu - um ta - ni - hu uš - ta - bar - ri

 do I moan, in sighs do I abound!

The priest :






13.     
ina u - a u a - a šu - nu - hat
 In pain and grief full of sighs

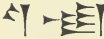

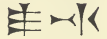
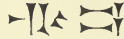
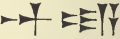
 14.  
ka - bit - ta - šu bi - ki - tum i - bak - ki
 is his spirit! Tears doth he shed,





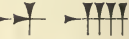
 ¹
ku - bi - e i - kab - bi
 cries doth he utter!






4. A prayer for forgiveness of sin committed unwittingly.

[K 2811.]

1.     2. 
a - kal el - lu ul a - kul me - e
 Food that is pure have I not eaten! Water

   3.  
bir - tu ul aš - ti ik - kib ili - ia
 that is clear have I not drunk! A fault against my god

    4. 
ina la i - di - e a - kul an - nun
 unwittingly have I committed.² In a transgression

    
ilu iš - ta - ri - ia ina la i - di - e
 against my goddess unwittingly

1. Obv., l. 4—Rev., l. 14.

2. Lit. "eaten".

	5.	
<i>u - kab - bi - is</i>	<i>be - lum</i>	<i>an - nu - u - a</i>
have I trodden.	O Lord,	my sins

<i>ma - ' - da</i>	<i>ra - ba - a</i>	<i>hi - fa - tu - u - a</i>
are many,	great are	my iniquities!

6.			
<i>an - ni</i>	<i>e - pu - su</i>	<i>ul</i>	<i>i - di</i>
The sin	which I have committed	I know not!	

7.			
<i>hi - it</i>	<i>ih - tu - u</i>	<i>ul</i>	<i>i - di</i>
The iniquity	I have done	I know not!	

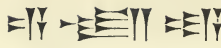
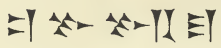

8.		9.
<i>ik - kib</i>	<i>a - ku - lum</i>	<i>an - nun</i>
The fault	I have committed,	the transgression

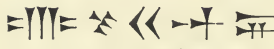
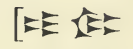
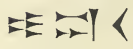

		10.
<i>u - kab - bi - su</i>	<i>ul i - di</i>	<i>be - lum</i>
I have trodden,	I know not!	The lord

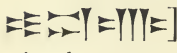
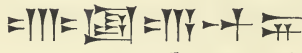


<i>ina ug - gat</i>	<i>lib - bi - su</i>	<i>ik - kil - man(an) - ni</i>
in the anger	of his heart	hath looked upon me!

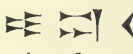

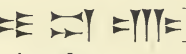
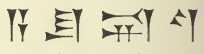
11.			
<i>i - lim</i>	<i>ina</i>	<i>uz - zi</i>	<i>lib - bi - su</i>
The god	in	the wrath of	his heart



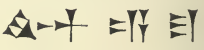
	12.
<i>u - sam - hi - ra - an - ni</i>	<i>ilu is - tar</i>
hath visited me!	The goddess

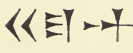
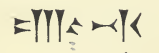
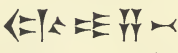





e - li - ia *is - bu - us - ma* *mar - ši - iš*
 with me was angry and to tribulation



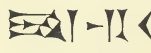
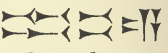

 13. 


u - še - man(an) - ni *i - lum* *i - du - u* *la*
 hath reduced me! The god, known (and) un-







 14. 

i - du - u *u - zar - rib - an - ni* *ilu* *iš - tar*
 known, hath afflicted me! The goddess,

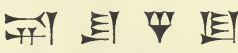






i - du - u *la* *i - du - u* *a - šu - uš - tu*
 known (and) unknown, trouble


 15. 

iš - ku - na *aš - ta - ni* *e - ma*
 hath brought! I sought (for help) but








 16. 
man - ma - an *ga - ti*¹ *ul* *i - ša - bat* *ab - ki - ma*
 no one taketh me by the hand! I wept but


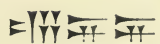
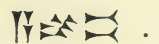



 17. 
i - ta - te - ia *ul* *iṭ - ḥu - u* *ku - bi - e*
 to my side none drew near! Cries

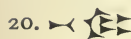
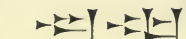







a - ḫab - bi *man - ma - an* *ul* *i - ši - man(an) - ni*
 I uttered (but) no one listened to me!


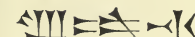
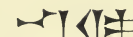


18. 


uš - šu - ša - ku *ka - ta - ku* *ul*
 I am afflicted, I am overwhelmed, I do not




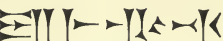
1. *ga-ti* = *ḫati*.



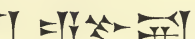
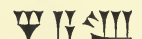
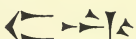
 19.  
a - na - ṭa - al *ana* *ili - ia* *rim - ni - i*
 look up! Unto my merciful god


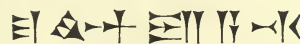

  
at - ta - na - as - ḥar *un - ni - ni* *a - ḫab - bi*
 I turn, my petition I utter!

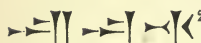
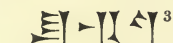
20.     21. 
be - lum *araad - ka* *la* *ta - sa - kip* *ina*
 O Lord thy servant cast not down! In

    
me - e *ṣub - taḫ - ti* *na - di* *ḫa - as - su* *ṣa - bat*
 the waters of the flood thrown, take thou his hand!

22.    
ḥi - iṭ - ṭi *iḥ - tu - u* *ana* *da - me - iḫ - ti*
 The sin I have sinned to mercy

 23.    
te - ir *an - na* *e - pu - uš* *ṣa - a - ru* *liṭ - bal*
 turn! The iniquity I have committed let the wind carry away!

24.   
ḫil - la - tu - u - a *ma - ' - da - a - ti* *ki - ma*
 My manifold transgressions like

 
zu - ba - ti *ṣu - ḥu - uṭ*
 a garment tear off!

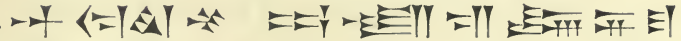
1. *ḫa-as-su* = *ḫāt-su*.

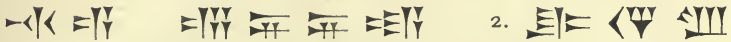
2. *ṣu-ba-ti* = *ṣubāti*.

3. Obv. ll. 29—37 (= ll. 1—5), Obv. l. 43—Rev. l. 6 (= ll. 6—19), and Rev. ll. 36—44 (= ll. 20—24).

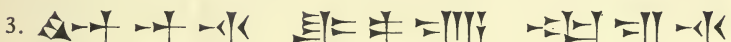
6. A prayer for purification.


[K 254.]

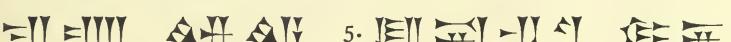
1. 
ilu ištari - ia nap - li - si - in - ni - ma
 O my goddess, look with pity on me and

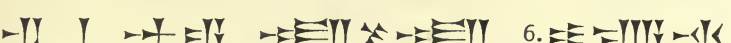

likē(e) un - ni - ni - ia lip - paṭ - ru
 accept my supplication! Torn away be



ar - nu - u - a lim - ma - ša - a ḫi - ta - tu - u - a
 my sin, forgotten be my transgressions!



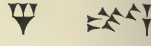
3. 
' - il - ti lip - pa - ṭir ka - si - ti
 Let the ban be torn away, let the bonds




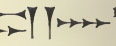

li - ir - mu ta - ni - ḫi - ia lit - ba - lu
 be loosened! My sighing let carry away


si - bit šārē^{pl} lu - uš - ḫu - uṭ lum - ni
 the seven winds! I will rend away } my
wickedness,


iṣṣuru ana šamē(e) li - še - li i - dir - ti
{ let the } to the heavens bear it! My misery


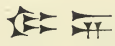
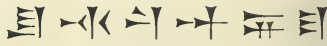

nūnu lit - bal li - bil nāru
 let the fish carry off, let the river sweep (it) away!

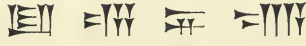
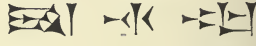
7.   
lim - hur - an - ni *nam - maš - šu - u* *ša* *šēri*
 May there take (it) from me the beast of the field,

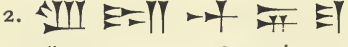
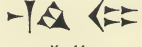
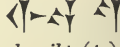
8.    
li - mis - su - in - ni *mē*^{pl} *nāri* *ālikūti*^{pl}
 may there wash me clean the flowing waters of the river!

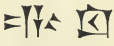
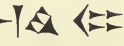
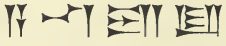

7. A prayer for a favourable dream.

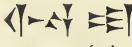



[K 254.]

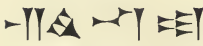



1.   
it - ti *lum - ni* *šu - ti - ka - an - ni - ma*
 From my wickedness make me depart and

 
lu - un - ni - ṭir *it - ti - ka*
 let me be saved by thee!



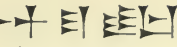

2.   
šup - ra - an - ni - ma *šuttu* *damiḳtu(tu)*
 Send thou to me and a favourable dream


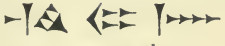

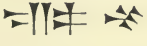

 3.   
luṭ - ṭul *šuttu* *a - na - ṭa - lu* *lu - u*
 let me behold! May the dream I behold be

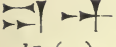
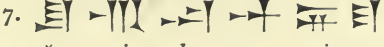

 4.   
damḳat(ai) *šuttu* *a - na - ṭa - lu* *lu - u*
 favourable! May the dream I behold be

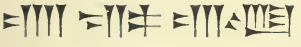

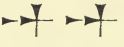

 5.   
kīnat(at) *šuttu* *a - na - ṭa - lu* *ana*
 true! The dream I behold to

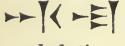

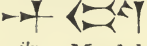
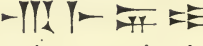
1. Rev. ll. 10—16.


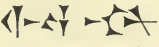





 6. 

damiḫti(ti) *tir - ra* *ilu* *ilu*
 favour turn! May the god, the god


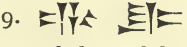
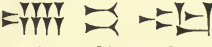





ša *šunāti p^l* *ina* *rēši - ia* *lu*
 of dreams, at my head





 7. 

kān(an) *šu - ri - ba - an - ni - ma* *a - na*
 stand! Make me to enter into

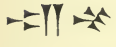
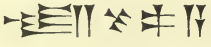
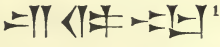




E - sag - ila *ekal* *ilāni* *bīt*
 Esagil the temple of the gods, the house


 8. 


balāfi *a - na* *ilu Marduk* *ri - me - ni - i*
 of life! To Marduk, the merciful,






a - na *damiḫtim(tim)* *a - na* *kātā II* *damḫāti p^l*
 for favour into (his) favourable hands


 9. 

piḫ - dan - ni *lud - lul* *nīr - bi - ka*
 commend me! So will I bow myself before thy greatness,

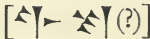


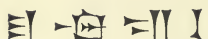





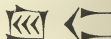
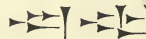
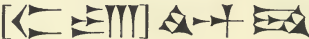




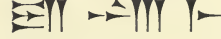











 10. 
lut - ta - ' - id *ilu - ut - ka* *nišē p^l*
 will I glorify thy divinity, and the people




ali - ia *li - še - pa - a* *ḫur - di - ka*
 of my city will praise thy power!

8. A prayer for restoration to divine favour.

[K 3158.]

The priest :

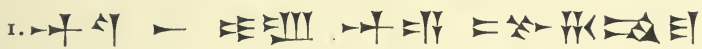
1.   
pi - te *il - lu - ur - ta - su* *pu - tur*
 Open his bond, remove
-  2.  
ma - ak - si - su *nu - um - mir* *pa - ni - su*
 his fetter, make bright his countenance,
-    3. 
pi - kid - su *i - liš* *ba - ni - su* *bul - liš*
 commend him to his god his creator! Give life to
-   
arad - ka *lit - ta - id* *kur - di - ka*
 thy servant, that he may praise thy might,
4.   
nar - bi - ka *li - id - lu - la* *kal*
 that before thy greatness he may bow down in all
-  5.  
da - ad - me *mu - hur* *kat - ra - su*
 dwellings! Receive his gift,
-   6.  
li - ki *pi - di - e - su* *ina* *kaḫ - ka*
 accept his purchase-money, that in the land of
-   
šul - me *maḥ - ra - ka* *lit - tal - lak*
 peace before thee he may walk!

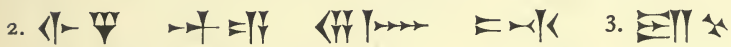
1. Obv. ll. 36—41.


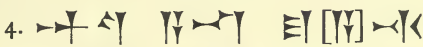
HYMNS AND PRAYERS.


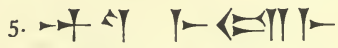
1. Hymn to the Rising Sun.

[K 3343.]

1. 
ilu Šamaš ina i - šid šamē(e) taḫ-pu - ḫa - am - ma
 O Sun-god, on the foundation of heaven¹ thou hast flamed forth!

2. 
ši - gar šamē(e) ellūti^{pl} taḫ - ti da - lat
 The bolt of the bright heavens thou hast opened, the doors

 4. 
šamē(e) taḫ - ta - a ilu Šamaš a - na ma - a - ti
 of heaven thou hast opened! O Sun-god over the land

 5. 
ri - ši - ka taš - ša - a ilu Šamaš me - lam - me
 thy head thou hast raised! O Sun-god, with the brightness


*šamē(e) ma - ta - a - ti taḫ - tum*²
 of heaven the lands thou hast covered!



1. *I. e.*, the horizon.


2. Obv. ll. 2—10.


2. Hymn to the Setting Sun.

[Sp. III, 586 and R. III, 1.]

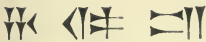
1.     
ilu Šamaš ana ki - rib ša - me - e ina
 O Sun-god, into the midst of heaven when
-  2.  
e - ri - bi - ka ši - gar ša - me - e
 thou enterest, may the bolt of heaven
-   ¹
el - lu - tum šul - ma liḫ - bu - ku
 that is bright give thee greeting,
3.   
da - la - at ša - me - e liḫ - ru - ba - a - ku
 may the doors of heaven bless thee!
4.  
mi - ša - rum su - uk - kal - lum
 May the righteousness of the minister
-  
na - ra - am - ka liš - te - šir - ku
 thy beloved. direct thee!
5.   
ana E - babar - ra šu - bat be - lu - ti - ka
 In Ebabara, the seat of thy power,
-   6. 
ši - ru - ut - ka šu - u - pi ilu Ai
 thy supremacy is glorious! May Ai,

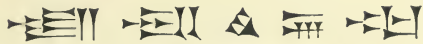
1. Here and in ll. 3 f.  is employed for , a form of the 2. m. s. pron. suffix.

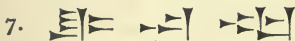

hi - ir - tum



na - ra - am - ta - ka

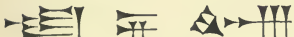
thy beloved spouse,

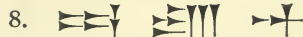

ha - di - iš
 with joy



li - mah - ḥi - ir - ka
 come before thee,


7. 
lib - ba - ka
 to thy heart



ne - iḥ - tum
 rest



li - ni - iḥ
 may she give,

8. 
nap - ta - an
 may the feast



i - lu - ti - ka
 of thy godhead

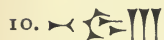

liš - ša - kin - ku
 be spread for thee!

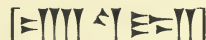
9. 
qar - ra - du
 O valiant



id - lum
 hero,



ilu Šamaš
 Šamaš,



li - it - ta - i - du - ka
 let them glorify thee!


10. 
be - el
 O lord of

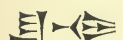

E - babar - ra
 Ebabara,



a - lik pa - dan - ka
 in thy going may thy path

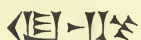

li - šir
 be straight!

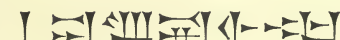
11. 
ilu Šamaš
 O Sun-god


ḥar - ra - an - ka
 thy road


šu - šir
 direct,


ur - ḥa
 on the road


ki - nam
 that is sure


ana du - ru - uš - ši - ka
 for thy foundation

12.
a - lik *ilu Šamaš* *ša* *ma - a - ti* *da - ai - an*
 go! O Sun of the land, judge

ša *pu - ru - us - si - e - ša* *muš - te - šir - ša*
 of its decisions, its director

at - ta
 art thou!

3. Hymn to Marduk.

[K 2962 + K 3120.]




1.
ri - mi - nu - u *ina* *ilāni P'*
 O merciful one among the gods!

2.
ri - mi - nu - u *ša* *mi - ta* *bul - lu - ŋa*
 Merciful one, who the dead to raise to life

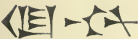

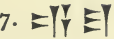
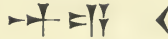
3.
i - ram - mu *ilu Marduk* *šar - ru* *šamē(e)*
 loveth! O Marduk, king of heaven

4.
u *iršitim(tim)* *šar* *Ba - bi - lim* *be - el*
 and earth, king of Babylon, lord of

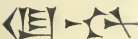


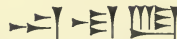
5.
E - sag - ila *šar* *E - zi - da*
 Esagil, king of Ezida,



 6. 



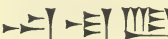
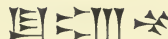
be - el *E - maḫ - ti - la* *šamē(e)* *u*
 lord of Emaḫtila! Heaven and



 7. 





iršitim(tim) *ku - um - mu* *e - ma* *šamē(e)* *u*
 earth are thine! The space of heaven and



 8. 






iršitim(tim) *ku - um - mu* *ši - pat* *ba - la - ū*
 earth is thine! The incantation of life


 9. 




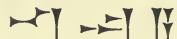


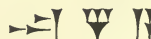
ku - um - mu *i - mat* *ba - la - ū* *ku - um - mu*
 is thine! The spittle of life is thine!

10. 11. 






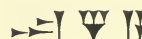
 *a - me - lu - tum* *ni - ši* *šal - mat*
 Mankind, the race black-


 12. 






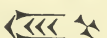
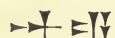

kaḫḫadi *ši - na - at* *na - piš - ti* *ma - la*
 headed, living creatures as many as





šu - ma *na - ba - a* *ina* *māti* *ba - ša - a*
 a name bear (and) in the land exist,



13. 




kib - rat *ir - biṭ - ti* *ma - la* *ba - ša - a*
 the four quarters of the world, all that there are,

14. 







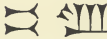


ilu *Igigi* *ša* *kiš - šat* *šamē(e)* *u* *iršitim(tim)*
 the Igi - gi of the hosts of heaven and earth,

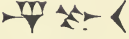



15.   16.  
ma - la *ba - ša - a* *a - na* *ka - ša - a - ma*
 all that there are, unto thee

 ¹
uz - na - ši - na *ba - ša - a*
 are their ears inclined!


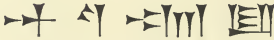

4. Address to the god Ninib.


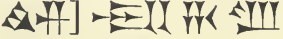

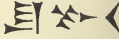
[K 2487 and K 8122.]



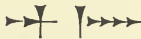
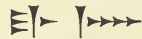

1.    
ap - lu *gaš - ru* *bu - kur* *ilu Bēl*
 O mighty son, first-born of Bēl,

 2.   
šur - bu - u *git - ma - lu* *i - lit - ti* *E - šar - ra*
 powerful, perfect, offspring of Ešara,



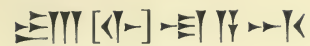
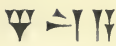
3.    
ša *pu - luḫ - tu* *lit - bu - šu* *ma - lu - u*
 who with terror art clothed, who art full of

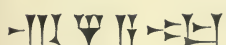
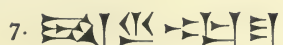

 4.  
ḥar - ba - šu *ilu Ut - gal - lu* *ša*
 fury! O Utgallu, whose

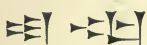


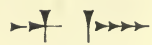
   5. 
la *im - maḫ - ḥa - ru* *ḫa - bal - šu* *šu - pu - u*
 onslaught is unequalled, bright

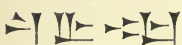


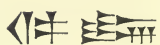
    6. 
man - za - za *ina* *ilāni* ^{pl} *rabūti* ^{pl} *ina*
 is (thy) place among the great gods! In

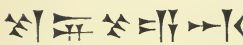


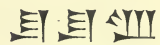
1. Obv. ll. 16—45.

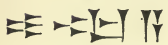







E - kur *bīt* *ta - ši - la - a - ti* *ša - ka - a*
 Ekur, the house of festal joys, exalted

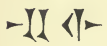




 7. 

ri - ša - a - ka *id - din - ka - ma* *ilu Bēl*
 is thy head, for he hath granted thee, hath Bēl



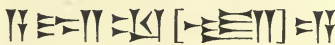


 8. 


abu - ka *te - rit* *kul - lat* *ilāni pl*
 thy father, that the law of all the gods





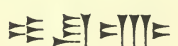


 9. 

ka - tuk - ka *tam - ḥat* *ta - dan* *di - in*
 thy hand should hold! Thou judgest the judgment of

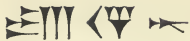





 10. 


te - ni - še - e - ti *tuš - te - šir* *la* *šu - šu - ru*
 mankind, thou leadest him that is without a leader,






 11. 

i - ka - a *e - ku - ti* *ta - šab - bat* *kāt*
 the man that is in need! Thou holdest ^{{the} _{hand of}









en - ši *la* *li - ' - a* *tu - ša - aš - ka*
 the weak, the man that is not strong thou dost exalt!

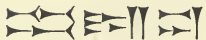
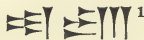
12. 



ša *a - na* *a - ra - al - li - e* *šu - ru - du*
 {Of him} to the Lower World {has been brought} _{down} ^{who}



 13. 


pa - gar - šu *tuṭira (ra)* *ša* *ar - nu* *i - šu - u*
 his body thou dost restore! From him who sin possesses



 14. 


ta - paš - šar *ar - nu* *ša* *ilu - šu* *itti - šu*
 thou dost remove the sin! The man with whom his god

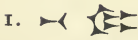





zi - nu - u *tu - šal - lam* *ar - ḫiṣ*
 is angry thou restorest to favour speedily!

15. 



ilu *Nin - ib* *a - ša - riḫ* *ilāni*¹
 O Ninib, prince of the gods,



ku - ra - du *at - ta*
 a hero art thou!




5. Address to Nabū.




[K 3130.]

1. 


be - lum *it - ti* *e - mu - ki - ka*
 O lord, with thy might



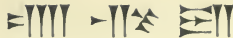
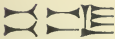


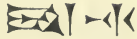

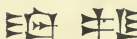



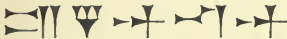



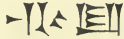





e - mu - ku *ul* *iš - ša - an - na - an*
 no might can compare!

2. 


ilu *Nabū* *it - ti* *e - mu - ki - ka*
 O Nabū, with thy might




e - mu - ku *ul* *iš - ša - an - na - an*
 no might can compare!

1. Obv. l. 11—Rev. l. 2.


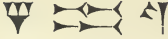


3.  *it - ti*
 With  *bīti - ka* thy temple,
 *E - zi - da* Ezida,
-  *bi - tum*  *ul*  *iš - ša - an - na - an* can compare!
 no temple 4.  *it - ti*
With
-  *alī - ka* thy city  *Bar - sip* Borsippa,  *KI*  *alu*  *ul* no city
-  *iš - ša - an - na - an* can compare!  *it - ti* With  *iḫ - li - ka* thy domain,
-  *Ba - bi - lim*  *iḫ - lu*  *ul*  *iš - ša - an - na - an*¹
 Babylon, no domain can compare!

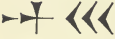



6. Prayer to Ishtar of Nineveh.




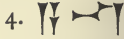
[81—2—4, 188.]



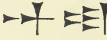


1.  *a - na*  *šar - rat*  *ilāni*^{P^l}  *ša*  *par - ši*
 To the queen of the gods, {into whose} {the} {hand} {commands}
-  *ilāni*^{P^l}  *rabūti*^{P^l}  *šu - ut - lu - mu*  *ḫa - tuš - ša*²
 of the great gods are entrusted,
2.  *a - na*  *be - lit*  *alu*  *Ninua*  *f* 
 to the lady of Nineveh, the


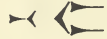
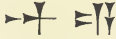


1. Obv. ll. 6—14. 2. *ḫa-tuš-ša* is translated in the previous line after the relative.





 *ilāni*^{pl}  *ša - ku - tu* 3.  *a - na*  *mārat*
of the gods, the exalted one, to the daughter of





 *ilu Sin*  *ia - li - mat*  *ilu Šam - ši*  *ša*
the Moon-god, the twin-sister of the Sun-god, who

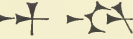



 *kul - lat*  *šarru - ti*  *ta - be - el* 4.  *a - na*
all kingdoms rules, to


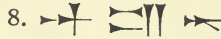


 *pa - ri - sa - at*  *purussā*  *ilat(at)*  *kal*  *gim - ri*
her who determines decrees, the goddess of the universe


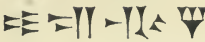
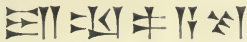
5.  *a - na*  *be - lit*  *šamē(e)*  *u*  *iršitim(tim)*
to the lady of heaven and earth,


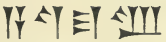
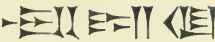
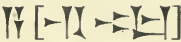
 *ma - ḫi - rat*  *tas - li - ti* 6.  *a - na*  *še - ma - at*
who accepts supplication, to { her who }
{ hearkens unto }




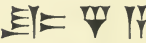
 *ik - ri - bi*  *li - ka - at*  *un - ni - ni* 7.  *a - na*
pleading, who receives prayer, to




 *iltim(tim)*  *rim - ni - ti*  *ša*  *me - ša - ra*
the merciful goddess who righteousness


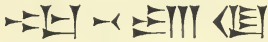

 *i - ra - am - mu* 8.  *ilu IŠ - tar*  *mimma*  *ša*
loves (I pray)! (To) IŠtar, (for) whatever

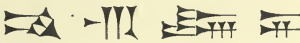




 9. 
bul - lu - lu *i - si - iḫ - ša* *da - al - pa - a - te*
 is confounded distresses(?) her! The afflictions

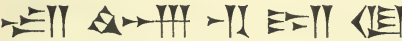

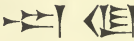




mal *a-tam-ma-ru* *maḥ - ra - ki* *a - bak - ka*
 which I behold, before thee I bewail.


10. 



a - na *at - mu - u - a* *šu - nu - ḫi* *lib - ša - a*
 To my words full of sighing directed be




u - zu - un - ki *a - na* *zik - ri - ia*
 thine ear! To my speech




šum - ru - ši *ka - bit - ta - ki* *lip - pa - šir*
 that is afflicted let thy mind be opened!

12. 


am - ri - in - ni *bēltu* *ki - i*
 Look upon me, O lady, that through




su - uḫ - ḫu - ra - ki *libbi* *ardi - ki*
 thy turning towards (me) the heart of thy servant


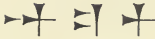

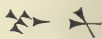
¹
lim - ra - aš
 may be strong!



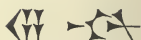
1. Obv. ll. 4-15.




INCANTATIONS.

I. Incantation to the Fire-god.


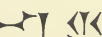

[K 2455 + K 3936.]



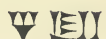

I.  <i>šiptu</i> Incantation.	 <i>ilu Gibil</i> O Fire-god,	 <i>šar - ḥu</i> mighty,	 <i>bu - kur</i> first-born of
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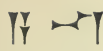

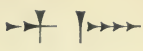
 <i>ilu A - nim</i> Anu,	2.  <i>i - lit - ti</i> offspring,	 <i>ellitim(tim)</i> bright (and)
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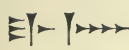
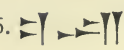
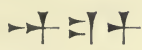
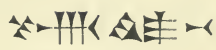
 <i>ša - ku - tum</i> exalted,	 <i>ilu Ša - la - aš</i> of Šalaš,	3.  <i>šar - ḥu</i> mighty,
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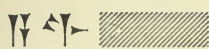
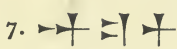

 <i>id - di - šu - u</i> newly-shining,	 <i>zik - ri</i> name	 <i>ilāni pl</i> of the gods
---	--	---


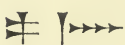

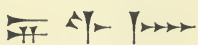
 <i>ka - ai - nu</i> that is enduring,	4.  <i>na - din</i> who gives	 <i>nin - da - bi - e</i> offerings
--	--	--

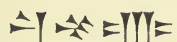



 <i>ana ilāni pl</i> to the gods,	 <i>ilu Igigi</i> the Igigi,	5.  <i>ša - kin</i> who makes	 <i>na - mir - ti</i> light
---	---	--	--

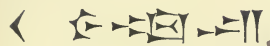



		
<i>a - na</i>	<i>ilu A - nun - na - ki</i>	<i>ilāni^{pl}</i>
for	the Anunnaki,	the gods

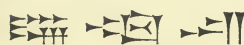
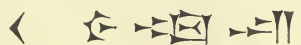

	6. 		
<i>rabūti^{pl}</i>	<i>iz - zu</i>	<i>ilu Gibil</i>	<i>muš - har - miṭ</i>
that are great.	O terrible	Fire-god,	destroyer of





	7. 	
<i>a - pi</i>	<i>ilu Gibil</i>	<i>al - la - lu - u</i>
.....	O Fire-god,	powerful one,

			
<i>mu - ab - bit</i>	<i>.....^{pl}</i>	<i>u</i>	<i>zal - pi^{pl}</i>
annihilator of	the	and	wicked,




8. 			
<i>ka - mu - u</i>	<i>lim - nu - ti</i>	<i>zēr</i>	<i>amēlu kaššapi</i>
who burns	the evil,	the seed of	sorcerer

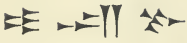


	9. 		
<i>u f kaššapi</i>	<i>mu - hal - liḫ</i>	<i>rag - gi</i>	<i>zēr</i>
and sorceress,	who blots out	the bad,	{ the } { seed of }




		10. 
<i>amēlu kaššapi</i>	<i>u f kaššapi</i>	<i>ina</i>
sorcerer	and sorceress.	At

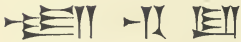


			
<i>u - mi</i>	<i>an - ni - i</i>	<i>ina</i>	<i>di - ni - ia</i>
this time		in	my cause

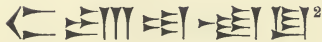
	11. 	
<i>i - ziz - za - am - ma</i>	<i>ku - šu - ud</i>	<i>lim - nu</i>
take thy stand and	overcome the evil one.

12.  *kīma*
As
 *ṣalmāni* ^{pl}
these images¹
 *an - nu - ti*
quiver,

 *i - zu - bu*
melt
 *u*
and
 *it - ta - at - ta - ku*
dissolve,


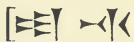


13.  *amēlu*
may the sorcerer
 *kaššapu*
and
 *f*
sorceress


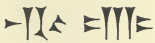


 *li - ḥu - lu*
quiver,
 *li - zu - bu*
melt
 *u*
and

 *lit - ta - at - tu - ku*
dissolve.

2. Incantation against an unknown sorceress.


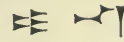

[K 2728.]


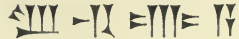
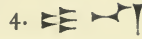
1.  *šiptu*
Incantation.
 *at - ti*
Who art thou,
 *man - nu*
 *f*
O sorceress,

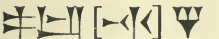
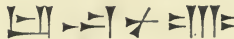

 *ša*
{ in whose }
{ heart }
 *bāšū(u)*
is
2.  *a - mat*
the word
 *limutti(tim) - ia*
of my misfortune,

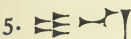


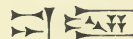
1. The burning of little images made of bronze, honey, clay, bitumen, wood, etc. accompanied incantations of this class; hence the title of the series, *Maḫlū*, "Burning".

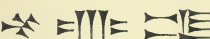


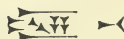
2. *Maḫlū* II, ll. 123—135.


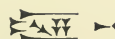

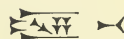

3. 

*ina lib - bi - ša**i - na**lišāni - ša*
by whose tongue


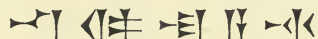
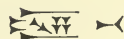


4. 
*ib - ba - nu - u**ru - ḥu - u - a**i - na*
are mademy spells,at


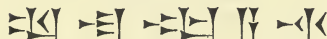
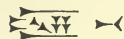



*šap - ti - ša**ib - ba - nu - u**ru - su - u - a*
whose lipsare formedmy poisons,


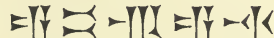
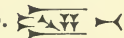
5. 



*i - na**ki - bi - is**tak - bu - su**izzaz(az)*
inwhose foot-steps²stands


6. 


*nu - u - tum**f**kašaptu**aš - bat*
death?O sorceress,I exorcise

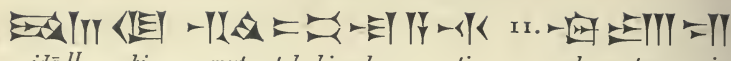



7. 
*pī - ki**aš - bat**lišāna - ki**aš - bat*
thy mouth,I exorcisethy tongue,I exorcise



8. 
*inā^{II} - ki**na - ḥi - la - a - ti**aš - bat*
thy glancing eyes,I exorcise



9. 
*šepā^{II} - ki**al - la - ka - a - ti**aš - bat*
thy active feet,I exorcise

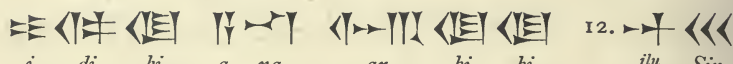


10. 
*bir - ki - ki**e - bi - ri - e - ti**aš - bat*
thy striding knees,I exorcise

1. *ina lib-bi-ša* is translated in l. 1 after the relative.
 2. Lit. "in the footstep she has trodden".



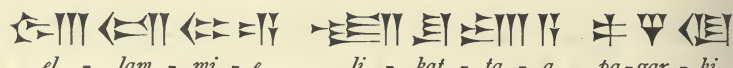
idā II - *ki* *mut - tab-bi - la - a - ti* *ak - ta - si*

 thy labouring hands, I bind




i - di - ki *a - na* *ar - ki - ki* *ilu Sin*

 thy hands beneath thee! May Sin




el - lam - mi - e *li - kat - ta - a* *pa-gar - ki*

 in front destroy thy body,

13. 

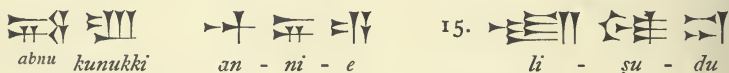
a - na *mi - kit* *mē* Pl *u* *išāti*

 into a chasm of water and fire



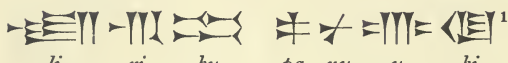
lid - di - ki - ma *f* *kaššaptu* *ki - ma* *si - ħir*

 may he cast thee! O sorceress, like the stone



abnu kunukki *an - ni - e* *li - šu - du*

 of this seal may there glow

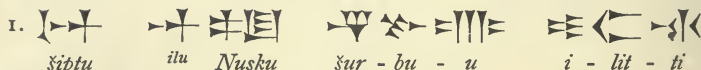


li - ri - ku *pa - nu - u - ki*

 (and) turn pale thy countenance!

3. Incantation against spells and witchcraft.


[K 43 + K 142 + K 2601.]

1. 

šiptu *ilu Nusku* *šur - bu - u* *i - lit - ti*


 Incantation. O Nusku, mighty one, offspring of

1. *Maqlū* III, ll. 89—103.




ilu A - nim tam-šil abi bu - kur ilu Bēl

 Anu, image of the father, first-born of Bēl,



tar - bit apsī bi - nu - ut ilu Ea


 child of the ocean, creation of Ea!



aš - ši dipāra u - nam - mir - ka


 {I have raised} the torch, I have given light

 { on high }



ka - a - ša amēlu kaššapu ik - šip - an - ni

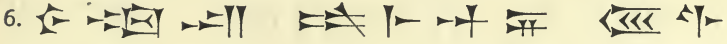
 to thee! The enchanter hath enchanted me;



kiš - pi ik - šip - an - ni ki - šip - šu

 { with the } (with which) he enchanted me, enchant thou him!


 { enchantment, }



f kaššaptu tak - šip - an - ni kiš - pi

 The enchantress hath enchanted me; { with the }

 { enchantment, }



tak - šip - an - ni ki - šip - ši e - pi - šu

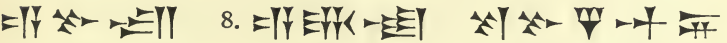
 (with which) she enchanted me, enchant thou her! The wizard



i - pu - ša - an - ni ip - šu i - pu - ša - an - ni

 hath bewitched me; { with the } (with which) he bewitched me,




 { witchcraft, }



e - pu - su¹ e - piš - tu te - pu - ša - an - ni






 bewitch thou him! The witch hath bewitched me;

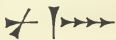
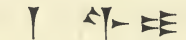

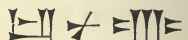
1. e-pu-su = epuš-šu.


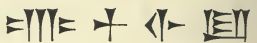



ip - šu *te - pu - ša - an - ni* *e - pu - si*¹
 { with the } (with which) she bewitched me, bewitch thou her!
 { witchcraft, }




9. 




muš - te - piš - tu *te - pu - ša - an - ni*
 The sorceress hath bewitched me;




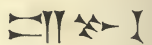



 10. 
ip - šu *te - pu - ša - an - ni* *e - pu - si* *ša*
 { with the } (with which) she bewitched me, bewitch thou her! { Those }
 { witchcraft, } { who }









šalmāni^{P1} *ana pi - i* *šalmāni*^{P1} - *ia* *ib - nu - u*
 images after the fashion of my images have made,



bu - un - na - an - ni - ia *u - maš - ši - lu*
 who my form have imitated,


11. 


rūti - ia *il - ku - u* *šarti - ia*
 who my breath have caught, who my hair





im - lu - su *ulinni - ia* *ib - tu - ku*
 have plucked, who my garment have rent,





e - ti - ku *eprāti*^{P1} *šēpē*^{II} - *ia* *iš - bu - šu*
 who in going through dust my feet have hindered,

13. 



ilu *Gibil* *kar - du* *šipat - su - nu*
 may the Fire-god, the mighty, their incantation

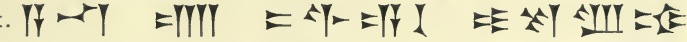
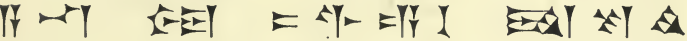

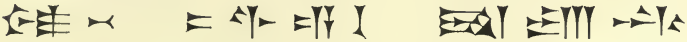


1. *e-pu-si* = *epuš-ši*.


li - pa - aš - šir
 dissolve!


idi šipta
 Recite the incantation!

4. Some reasons for a curse falling upon a man.

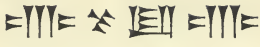
[K 150 and K 8868.]


1. 
a - na bit tap - pi - e - šu i - te - ru - ub
 Into the house of his neighbour has he entered?
2. 
*a - na aššat tap - pi - e - šu it - te - ḫi*²
 To the wife of his neighbour has he drawn nigh?
3. 
*dāmē*¹ *tap - pi - e - šu it - ta - bak*
 The blood of his neighbour has he shed?
4. 
*šu - bat tap - pi - e - šu it - ta - bal*³
 The garment of his neighbour has he stolen?
5. 
mi - ra - nu - uš - šu id - lu la u - maš - ši - ru
 From his power (?) a man has he not let go free?
6. 
id - lu dam - ka ina kim - ti - šu
 A good man from his family

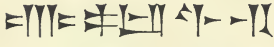
1. *Maklū* I, ll. 122—134.

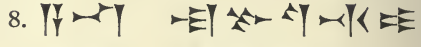
2. I 2, fr. *teḫū*; K 8868 gives the variant reading *iṭ-ṭi-ḫi*.


3. K 8868 reads: *it-ta-al-ba-aš*, "has he put on?"



u - še - lu - u
 has he driven away?

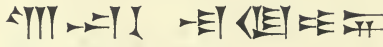
7. 
kin - na pu - hur - ta
 A united household



u - sap - pi - hu
 has he broken up?

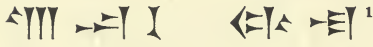
8. 
a - na la - bu - ut - ti - i
 Against one in authority


iz - za - az - zu
 has he set himself?

9. 
pi - i - šu tar - šu
 In his mouth is he honest,


lib - ba - šu la ki - i - ni
 (but) in his heart false!

10. 
pi - i - šu an - na
 With his mouth (says he) yea,



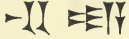
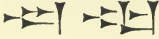

lib - ba - šu ul - la
 (but) in his heart nay?



1. Col. I, ll. 37—46.



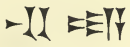


ASSYRIAN LETTER-TABLETS.

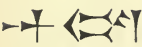




1. Letter to the king asking for a doctor to see a sick lady.


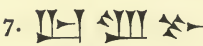
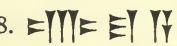

[82—5—22, 174.]




1. 			2. 
<i>a - na</i>	<i>šarri</i>	<i>bēli - ia</i>	<i>arad - ka</i>
To	the king	my lord,	thy servant





	3. 
<i>m ilu Šamaš - mīta - uballiṭ</i>	<i>lu - u šulmu(mu)</i>
Šamaš-mīta-uballiṭ.	Greeting

			4. 	
<i>a - na</i>	<i>šarri</i>	<i>bēli - ia</i>	<i>ilu Nabū</i>	<i>u</i>
unto	the king,	my lord.	May Nabū	and

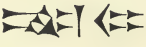




	5. 			6. 
<i>ilu Marduk</i>	<i>a - na</i>	<i>šarri</i>	<i>bēli - ia</i>	<i>a - dan - miš</i>
Marduk	unto	the king	my lord	be exceedingly,

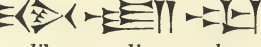

	7. 	8. 	
<i>a - dan - miš</i>	<i>lik - ru - bu</i>	<i>u - ma - a</i>	<i>amat</i>
exceedingly	propitious.	Now	{the hand-} maid }

		9. 
<i>ša</i>	<i>šarri</i>	<i>f ilu Ba - u - ga - me - lat</i>
of	the king,	Ba'u-gāmilat,

10.    
mar - ša - at *a - dan - niš* *la* *ku - sa - pi*
 is grievously sick, she cannot



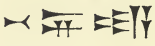
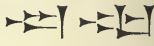
 11.   
ta - kal *u - ma - a* *šarri* *be - ili*
 eat ; now let the king my lord

12.   13.   
te - mi *liš - kun* *amēlu* *āsū* *išten(en)*
 instructions give, that a physician

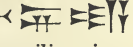

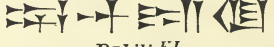

14.  15. 
lil - li - ka *li - mur - ši*
 may come (and) see her.





2. Letter to the king introducing a messenger who has news for the king's private ear.


[K 498.]


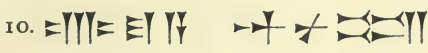
1.    2. 
a - na *šarri* *be - ili - ia* *arad - ka*
 To the king, my lord, thy servant

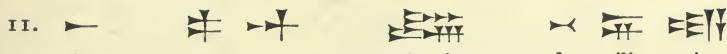
 3.    
m i lu Rammān-ibni *lu* *šul - mu* *a - na* *šarri*
 Rammān-ibni. Greeting unto the king,

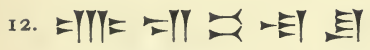

4.  5.   6. 
be - ili - ia *mār* *Bābili KI* *šu - u*
 my lord. That Babylonian [*i. e.* of whom the king already knows]


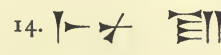
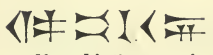

  7.  
ina *muḥ - ḥi - ia* *it - tal - ka* *ma - a*
 to me came. (He said):

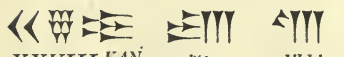
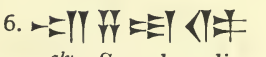

8.  *di - bi ina pī - ia ma - a ina ekalli*
 "My message with my own mouth { (must be delivered), } into the palace


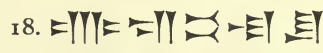
9.  *lu - bi - lu - u - ni*
 let them bring me."
 10.  *u - ma - a an - nu - šim*
 Even now

11.  *ina pa - an šarri be - ili - ia*
 into the presence of the king my lord

12.  *u - si - bi - la - šu*
 I have caused them to bring him.
 13.  *šarru be - ili*
 Let the king my lord

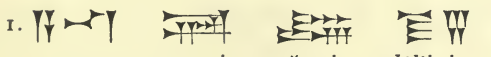
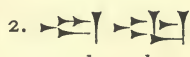
 *liš - al - šu*
 ask him
 14.  *me - nu ša*
 what is in
 *di - bi - šu - u - ni*
 his message.
 15.  *ūmu*
 On

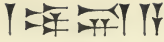
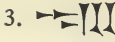




 *XXVIII KAN ištu libbi*
 the 28th day from
 16.  *alu ša - ad - di*
 Šaddu
 17.  *ina*
 into




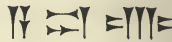
 *pa - an šarri be - ili - ia*
 the presence of the king my lord
 18.  *u - si - bi - la - šu*
 I caused them to take him.

3. Letter from Aplā to the queen-mother reassuring her during the king's absence.


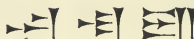

[K 523.]






1.  *a - na ummi šarri bēlti - ia*
 To the mother of the king, my lady,
 2.  *arad - ka*
 thy servant







 *m Aplā - a*
Aplā.
3.  *ilu Bēl*  *u*  *ilu Nabū*  *a - na*  *ummi*
May Bēl and Nabū unto } the
mother of





 *šarri* 4.  *bēlti - ia*  *lik - ru - bu* 5.  *a - du - u*
the king, my lady, be propitious. Now

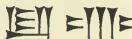

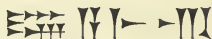

 *u - mu - us - su* 6.  *ilu Nabū*  *u*  *ilu Na - na - a*
daily unto Nabū and Nanā






7.  *a - na*  *ba - la - ta* 8.  *nap - ša - a - ti*
for life




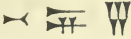

9.  *u*  *a - ra - ka*  *u - mu* 10.  *ša*  *šar*
and length of days for the king of

 *mātatī*  *bēli - ia* 11.  *u*  *ummi*  *šarri*  *bēlti - ia*
the lands, my lord and } for the
mother of the king, my lady,

12.  *u - sal - la* 13.  *ummi*  *šarri*  *bēlti - a*
do I pray. Let the mother of the king, my lady,



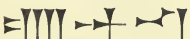




14.  *lu - u*  *ha - ma - ti* 15.  *amēlu mār-šip - ri*  *ša*
be of good cheer (?). A messenger of


 *du - un - ku* 16.  *ša*  *ilu Bēl*  *u*  *ilu Nabū*
favour from Bēl and Nabū

17.  *il - ti*
with
-  *šar*
the king of
-  *mātāti*
the lands
18.  *be - ili - ia*
my lord
19.  *it - ta - lak*
goeth.

4. Letter to the king from Kudurru explaining why he has been prevented from coming to thank the king personally for a favour he has received.


[K 81.]

1.  *a - na*
To
-  *šar*
the king of
-  *mātāti*
the lands,
-  *be - ili - ia*
my lord,
2.  *arad - ka*
thy servant
-  *m Kudurru*
Kudurru.
-  *Uruk*
-  *KI*
May Erech
-  *u*
and
-  *E - an - na*
E-ana
3.  *a - na*
unto
-  *šar*
the king of
-  *mātāti*
the lands
-  *be - ili - ia*
my lord
-  *lik - ru - bu*
be propitious.
4.  *u - mu - us - su*
Daily
-  *ilu Istar*
to Istar of
-  *Uruk*
Erech
-  *KI*
-  *u*
and
-  *ilu*
-  *Na - na - a*
Nanā
5.  *a - na*
for
-  *balāḫ*
the life of
-  *napšāti pl*
-  *šarri*
the king,
-  *bēli - ia*
my lord,
-  *u - sal - lu*
I pray.

6. 

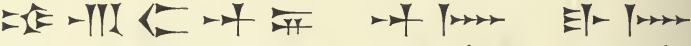
m Ikiša(ša)-aplu *amēlu* *āsū* *ša* *šarri* *be-ili-a*

 Ikiša-aplu, the physician, whom the king my lord

7. 


a-na *bul-ṭi-ia*¹ *iš-pu-ra*

 to save my life sent,

8. 


ub-tal-liṭ-an-ni *ilāni*^{pl} *rabūti*^{pl}

 has kept me alive. May the great gods

9. 

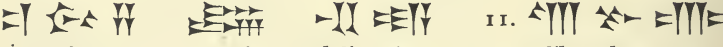
ša *šamē(e)* *u* *iršitim(tim)* *a-na*

 of heaven and earth unto




šarri *bēli-ia* *lik-tar-ra-bu* *u*

 the king, my lord, be propitious, and



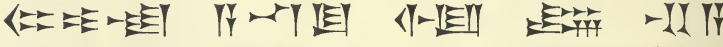
išu *kussī* *šarri* *bēli-ia* *lib-bu-u*

 the throne of the king my lord in the midst of




šamē(e) *a-na* *da-riš* *lu-kin-nu* *ša*

 heaven for ever establish. For



mi-i-tu *a-na-ku* *u* *šarru* *bēli-a*

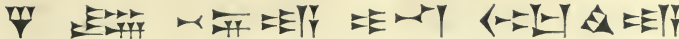
 dead was I and the king my lord

13. 



u-bal-liṭ-an-ni *ṭa-ab-ta-a-ti*



 hath caused me to live; the benefits


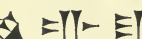
1. *bul-ṭi-ia* is contracted from *bulluṭi-ia*.

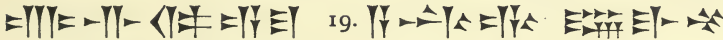
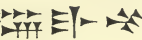
14. 

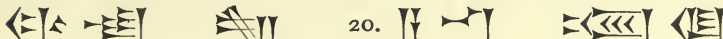
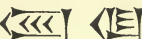
ša šarri be-ili-ia i-na muḥ-ḥi-ia
 of the king my lord towards me

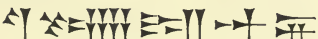
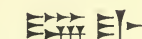
15.  16. 
ma-'-da a-na a-ma-ru *ša šarri*
 are many. To see the king


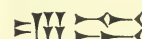
 17. 
be-ili-ia at-tal-ka um-ma al-lak-ka
 my lord I went, (saying): "I will go and

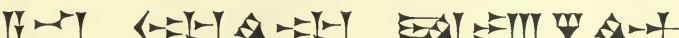
 18. 
pa-ni ša šarri bēli-ia am-mar-ma
 { the } of the king my lord I will behold, and
 { countenance }

 19. 
u-rad-di-e-ma a-bal-luḥ amēlu rab-....
 I will go down and live." The-officer

 20. 
ul-tu ḥarrāni II a-na Uruk KI
 from the road to Erech

21.  22. 
ut-tir-ra-an-ni um-ma amēlu rab-
 turned me back (saying): "A cap-

 23. 
kišir ul-tu ekalli un-ku
 tain from the palace a sealed letter

24. 
a-na muḥ-ḥi-ka it-ta-ša-
 to thee has brought;

25. *it - ti - ia*
with me
 a - na
to
 Uruk KI
Erech

26. *ta - nam - lu - is - ma*
thou must go."
27. *fe - e - mu*
The instructions

i - šak - kan - ga
he carried out and
28. *a - na*
to
 Uruk KI
Erech

ut - tir - ra - an - ni
he brought me back.
29. *šarru*
 bēli - a
Let the king my lord

lu - u i - di
know!

5. Letter to the king from Akkulānu asking for an answer to a previous letter.

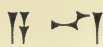





[K 604.]

1. *a - na*
To
 šarri
the king
 bēli - ia
my lord,
2. *arad - ka*
thy servant

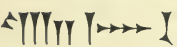

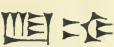
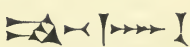
Akkulānu.
3. *lu - u*
Greeting
 šul - mu
 a - na
unto


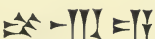


šarri
the king
 bēli - ia
my lord.
4. *ilu Nabū*
May Nabū
 u
and
 ilu Marduk
Marduk






1. *i-šak-kan-ga* = *išakkamma* (*išakkan-ma*).

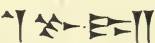
5.    6.   
a - na *šarri* *bēli - ia* *lik - ru - bu*
 unto the king my lord be propitious.

7.     8.  
šul - mu *ša* *šarri* *bēli - ia* *tu - ub*
 Prosperity to the king my lord, joy

 9.   
libbē II pl - šu *u* *tu - ub* *širē Pl - šu*
 for his heart and health for his body!

10.   11.  
ina *gab - ri - e* *ša* *e - gir - ti - ia*
 In answer to my letter

12.   13.   
šarru *be - ili* *a - na* *amēlu* *ardi - šu*
 may the king my lord unto his servant

14. 
liš - pu - ra
 send.

LETTERS FROM TELL EL-AMARNA.

1. Letter from Burraburiash, king of Karduniash,
to Amenophis IV, king of Egypt, begging for larger presents
and for his co-operation against the Assyrians.

[Bu. 88—10—13, 81.]

1. a - na
To Ni - ip - hu - ur - ri - ri - ia
Niphuriria,


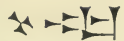

šar mātu Mi - iš - ri - i 2. ki - bi - ma
king of Egypt, speaks



3. um - ma Bur - ra - bu - ri - ia - aš šar
thus Burraburiaš, king

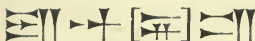

mātu Ka - ra - du - ni - ia - aš aḥu - ka - ma
of Karduniaš, thy brother.

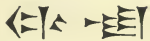
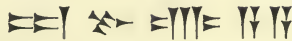
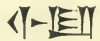
a - na ia - a - ši šu - ul - mu 5. a - na
With me it is well; with

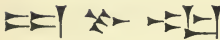
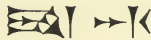
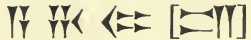
ka - a - ša bitī - ka aššāti^{pl} - ka
thee, thy house, thy wives,

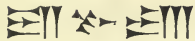
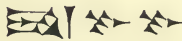
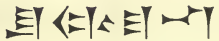
 *māre* ^{Pl} - *ka*
  *māti* - *ka*
 6.  *amēlu* *rabūti* ^{Pl} - *ka*
 thy sons, thy land, thy nobles,



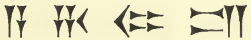
 *sisē* ^{Pl} - *ka*
  *iṣu* *narkabāti* ^{Pl} - *ka*
 thy horses, thy chariots



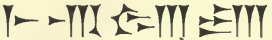
 *da* - *an* - *ni* - *iš*
  *lu* *šu* - *ul* - *mu*
 exceedingly well may it be.


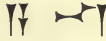

7.  *ul* - *tu*
  *ab* - *bu* - *u* - *ai*
  *u*
 Since my father and

 *ab* - *bu* - *ka*
  *it* - *ti*
  *a* - *ha* - *mi* - *iš*
 thy father with one another

8.  *fa* - *bu* - *ta*
  *id* - *bu* - *bu*
 9.  *šu* - *ul* - *ma* - *na*
 friendly relations established rich

 *ba* - *na* - *a*
  *a* - *na*
  *a* - *ha* - *mi* - *iš*
 presents to one another

 *ul* - *te* - *bi* - *i* - *lu*
 10.  *u*
  *me* - *ri* - *el* - *ta*
 they sent and any desired object,

 *ba* - *ni* - *ta*
  *a* - *na*
  *a* - *ha* - *mi* - *iš*
 though precious, to one another

𐎒𐎗𐎕 𐎒𐎗𐎕 [𐎗𐎗] 𐎗𐎗𐎗𐎗

ul ik - lu - u

they did not refuse.

I I. 𐎗𐎗 𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕

i - na - an - na

Now

𐎒𐎗𐎕 𐎒𐎗𐎕 𐎗𐎗𐎗𐎗 𐎒𐎗𐎕 𐎒𐎗𐎕

a - hu - u - ai

my brother

II

2

𐎗𐎗 𐎒𐎗𐎕

ma - na

manehs

𐎗𐎗𐎗𐎗 𐎒𐎗𐎕

hurāši

of gold

𐎒𐎗𐎕 𐎒𐎗𐎕

a - na

as

𐎗𐎗𐎗𐎗 𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕

šu - ul - ma - ni - ia

a present for me

𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕

ul - te - bi - i - la

has sent;

I 2. 𐎗𐎗 𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕

i - na - an - na - ma

now

𐎗𐎗𐎗𐎗 𐎒𐎗𐎕

hurāša

much gold,

𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕

ma - a - ad

𐎒𐎗𐎕 𐎒𐎗𐎕

ma - la

as much as

𐎗𐎗𐎗𐎗

ša

𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕

ab - bi - ka

thy father,

𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕

šu - bi - la

send;

I 3. 𐎒𐎗𐎕 𐎗𐎗𐎗𐎗

u

and,

𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕

šum - ma

if

𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕

mi - i - i - š

it is less,

𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕

mi - ši - el

half

𐎗𐎗𐎗𐎗

ša

that of

𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕

ab - bi - ka

thy father,

𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕

šu - bi - i - la

send.

I 4. 𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕

am - mi - ni

Why

II 𐎒𐎗𐎕 𐎒𐎗𐎕

ma - na

(only) 2 manehs

𐎗𐎗𐎗𐎗 𐎒𐎗𐎕

hurāši

of gold

𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕

tu - še - bi - e - la

hast thou sent?

I 5. 𐎗𐎗 𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕

i - na - an - na

Now

𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕 𐎒𐎗𐎕

du - ul - li

the work

𐎒𐎗𐎕 𐎒𐎗𐎕

i - na

in

bit ili ma - a - ad u adanniš

 the temple is great and with vigour

16.

ša - ab - ta - ku - u - ma ip - pu - uš

 have I undertaken (it) and am carrying (it) out;

hurāša ma - a - da šu - bi - la u

 much gold (therefore) send. And

at - ta mi - im - ma ša ha - aš - ha - a - ta

 do thou for whatsoever thou desirest

i - na māti - ia 18. šu - up - ra - am - ma

 in my land send

li - el - ku - ni - ik - ku

 that they may take (it) thee.

19.

i - na Ku - ri - gal - zu a - bi - ia

 In the time of Kurigalzu my father

Ku - na - ha - ai - u ga - ab - bi - šu - nu

 the Canaanites with one accord

20.

a - na mu - uh - ḫi - šu el - ta - ap - ru - ni

 to him sent

um - ma - a *a - na* *ka - an - ni* *māti*
 as follows : "Against the border of the land

21.

nu - ur - da - am - ma *i* *ni - ba - al - ki -*
 let us go down and let us make an

ta - am - ma 22.

it - ti - ka *i*
 invasion and with thee let

ni - ša - ki - in *a - bu - u - ai* 23.

an - ni - ta
 us form an alliance." My father this (reply)

el - ta - ap - ra - šu - nu - ti 24.

um - ma - a
 sent to them, as follows :

25.

mu - uš - še - ir *it - ti - ia* *a - na*
 "Cease (seeking) with me to

na - aš - ku - u - ni 26.

šum - ma *it - ti*
 form an alliance. If against

šarri *ša* *Mi - iš - ri - i* *a - hi - ia*
 the king of Egypt my brother

ta - at - ta - na - ak - ra - ma 27.

it - ti
 ye are hostile and with

ša - ni - im - ma ta - at - ta - aš - ka - na

another ally yourselves;

28.

 a - na - ku ul al - la - ka - am - ma ul

as for me shall I not come and shall I not

 29.

 a - ha - ba - at - ku - nu - ši - i ki - i

plunder you? For

it - ti - ia na - aš - ku - nu a - bu - u - ai

with me is he allied." My father

30.

 aš - šum a - bi - ka ul iš - mi - šu - nu - ti

for the sake of thy father did not hearken to them.

31.

 i - na - an - na Aš - šu - ra - ai - u

Now as to the Assyrians

 32.

 da - gi - il pa - ni - ia a - na - ku

 my subjects have I


ul aš - pu - ra - ak - ku ki - i


not sent to thee concerning


 33.

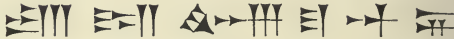
 fi - mi - šu - nu a - na māti - ka


them? To thy land




am - mi - ni
 why

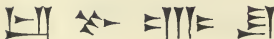

el - li - ku - u - ni
 are they come?

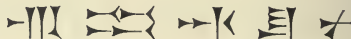
34. 
šum - ma
 If



ta - ra - aḥ - ma - an - ni
 thou lovest me



ši - ma - a - ti
 any business



mi - im - ma
 35. 
la
 let them not



ip - pu - u - šu
 carry out,



ri - ku - ti - šu - nu
 their failure (in their enterprise)



ku - uš - ši - da - šu - nu - ti
 secure.

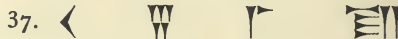
36. 
a - na
 As



šu - ul - ma - ni - ka
 a present for thee



 III *ma - na*
 3 manehs

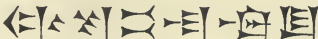

abnu ukni
 of lapis lazuli


šadī
 { of the }
 { mountain }

37. 
u V šimittu ša
 and 5 yoke of


sisē^{pl}
 horses


ša V išu narkabāt-iši^{pl}
 for 5 wooden chariots

38. 
ul - te - bi - la - ak - ku
 have I sent thee.

2. Letter from Tushratta, king of Mitani, to Amenophis III, king of Egypt, sent with an image of the goddess Ishtar into Egypt.

[Bu. 88—10—13, 78.]

1.

a - na

To

Ni - im - mu - ri - ia

Nimmuria,

sar

king

matu

Mi - iš - ri - i

of Egypt,

2.

ahī - ia

my brother,

ha - ta - ni - a

my son-in-law,

ša

whom

a - ra - ' - a - mu

I love

3.

u

and

ša

who

i - ra - ' - a - ma - an - ni

loves me,

ki - bi - ma

speaks

4.

um - ma

thus

Du - uš - ral - ta

Dušratta,

sar

king

Mi - i - ta - an - ni

of Mitani,

5.

ša

who

i - ra - ' - a - mu - ka

loves thee,

e - mu - ka - ma

thy father-in-law.

6.

a - na

With

ia - ši


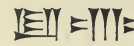


me


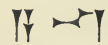


šul - mu

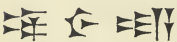

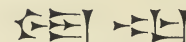

it is well;




a - na


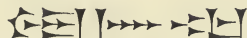


with



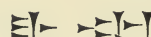




 7. 
ka - a - ša *lu - u* *šul - mu* *a - na*
 thee may it be well, with








bīti - ka *a - na* *f* *Ta - a - tum - ḥi - pa*
 thy house, with Tātumḥipa






 8. 


mārti - ia *a - na* *aššati - ka* *ša*
 my daughter, with thy wife whom








ta - ra - ' - a - mu *lu - u* *šul - mu*
 thou lovest may it be well;

9. 



a - na *assāti pl - ka* *a - na* *mārē pl - ka*
 with thy wives, with thy sons,




 10. 
a - na *amēlūti pl* *rabūti - ka* *a - na*
 with thy nobles, with




iṣu narkabāti pl - ka *a - na* *sišē pl - ka*
 thy chariots, with thy horses,

11. 



a - na *šābē pl - ka* *a - na* *māti - ka*
 with thy troops, with thy land



 12. 

u *a - na* *mim - mu - ka* *dannis(is)*
 and with all that is thine exceedingly

<i>dannis(is)</i>	<i>dannis(is)</i>	<i>lu - u</i>	<i>šul - mu</i>
exceedingly	exceedingly	well may it be.	

13.			
<i>um - ma</i>	<i>ilu Istar</i>	<i>ša</i>	<i>alu Ni - i - na - a</i>
Thus (spake)	Ištar	of	Nineveh,

		14.	
<i>belit</i>	<i>mālati</i>	<i>gab - bi - i - ši - na - ma</i>	<i>a - na</i>
the lady		of all lands :	“Unto

		15.		
<i>mātu</i>	<i>Mi - iṣ - ri - i</i>	<i>i - na</i>	<i>māti</i>	<i>ša</i>
	Egypt	into	the land	which

<i>a - ra - a - mu</i>	<i>lu - ul - lik - ku - me</i>
I love	I will go,

16.	
<i>lu - uṣ - ša - ḥi - ir - me</i>	<i>a - nu - um - ma</i>
I will depart (?).”	Verily

	17.
<i>i - na - an - na</i>	<i>ul - te - e - bil - ma</i>
now	have I sent (her) and

it - tal - ka
 she is gone.

18.		
<i>a - nu - um - ma</i>	<i>i - na</i>	<i>tir - ši</i>
Indeed	in	the time of

19.

a - bi - ia - ma *ilu Istar* *bēltum(tum)* *i - na*
 my father Ištar, the lady, into

20.
māti *ša - a - ši* *it - tal - ka* *u*
 that land went and

ki - i - me - e *i - na* *pa - na - a - nu - um - ma*
 just as formerly

21.

it - ta - šab - ma *uk - te - ib - bi - du - ši*¹
 she dwelt (there) and they honoured her

22.

u *i - na - an - na* *aḥi - ia*
 so now may my brother

23.

a - na *X - šu* *eli* *ša* *pa - na - a - nu*
 ten times more than formerly




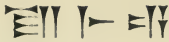

24.
*li - gi - ib - bi - is - si*² *aḥi - ia*
 honour her. May my brother




*li - gi - ib - bi - is - zu*² *i - na* *ḥa - di - e*
 honour her, with joy





25.

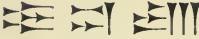



li - miš - šir - šu - ma *li - du - u - ra*³
 may he allow her to return.



1. II 2 Pret. from *kabātu* with pron. suffix.2. II 1 Prec. from *kabatu* with pron. suffix.3. I 1 Prec. from *taru*.

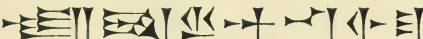


26.     
ilu Istar bēlit ša - me - e ahi - ia
 May Istar, the lady of heaven, my brother




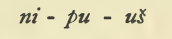
  27. 
u ia - ši li - iṣ - sur - an - na - ši
 and me protect

   28. 
I . C li - im šanāti^{pl} u
 for 100,000 years and

   
hi - du - ta ra - bi - ta bēlit išāti
 great joy may the lady of fire

29.  
a - na ki - la - a - al - li - ni
 unto both of us

 30.  
li - id - din - an - na - ši - ma u ki - i
 give and thus

  ¹ ²
ta - a - bi i ni - pu - uš
 good shall we do.


1. *ta-a-bi* = *ṭābi*.

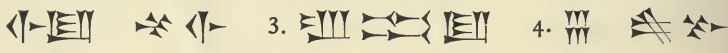
2. The last two lines of the letter, the meaning of which is uncertain, are here omitted.


OBSERVATORY' REPORTS.


1. Reporting the date of the Vernal Equinox.


[K 15.]


1. 
ūmu VI KAN ša arḫu Nisānu u - mu
 On the 6th day of Nisan, the day


u mu - ši šit - ku - lu VI
 and the night were equal. Of 6 periods¹


u - mu VI mu - ši ilu Nabū
 was the day, of 6 periods was the night. May Nabū


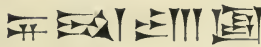




ilu Marduk a - na šarri be - i - li
 (and) Marduk unto the king, my lord,







8. 
lik - ru - bu
 be propitious.





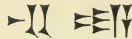
1. The  is proved by this and similar passages to have been a space of two hours.



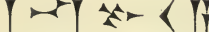

2. Reporting a successful observation of the moon.


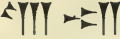
[K 716.]

1.   2.   
ma - šar - tu ni - it - ta - šar ūmu XXIX KAN
 A watch we kept. On the 29th day

  3.  4.   
ilu Sin ni - ta - mar ilu Nabū u
 the moon we saw. May Nabū and



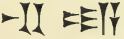


  5.   
ilu Marduk a - na šarri bēli - ia
 Marduk unto the king, my lord,



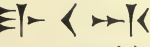

6.  7.   
lik - ru - bu ša Na - bu - u - a ša
 be propitious. From Nabūa of

 
alu Aššur
 the city of Aššur.

3. Reporting an unsuccessful observation of the moon.

[K 297.]

1.    2.  
a - na šarri bēli - ia arad - ka
 To the king, my lord, thy servant

 3.   4. 
m ilu Ištar-iddin-apla amēlu rab - ešrēti(ti) ša
 Ištar-iddin-apla the chief of

- *pl*
 the astronomers
5.

ša
 of Arbela.
6.

lu - u šulmu(mu)
 Greeting
7.

a - na šarri bēli - ia
 to the king, my lord.
8.

ilu Nabū ilu Marduk
 May Nabū, Marduk
9.

ilu Ištar ša
 (and) Ištar of
- alu Arbā' - ilu*
 Arbela
10.

a - na šarri bēli - ia
 unto the king, my lord,
11.

lik - ru - bu
 be propitious.
12.

ina ūmi XXIX KAN
 On the 29th day
13.

ma - šar - tu
 a watch
14.

ni - ta - ša - ar
 we kept.
15.

bi - it ta - mar - ti
 At the house of observation
16.

irpitu
 (there were) clouds.
17.

ilu Sin la ni - mur
 The moon we did not see.
18.

arbu Šabātu
 The month Sebat,
- ūmu I KAN*
 the 1st day,
19.

lim - mu
 the eponymy
- m Bēl-ḥarrān-šadū(u)-a*
 of Bēl-ḥarrān-šadūa.

4. Reporting a lunar eclipse.

[K 88.]

1.  2. 
a - na *amēlu ikkaru* *bēli - ia* *arad - ka*
 To the chief gardener, my lord, thy servant
-  3.  4. 
m iu Nabū-šum-iddina *amēlu rab - ešrēte* *ša*
 Nabū-šum-iddina, the chief (of the astronomers) of
-  5.  6. 
Ninua KI *ilu Nabū ilu Marduk* *a - na*
 Nineveh. May Nabū (and) Marduk unto
- 
amēlu ikkaru bēli - ia lik - ru - bu ūmu XIV KAN
 the chief gardener, my lord, be propitious. On the 14th day
- 
mašartu ša ilu Sin ni - ta - šar
 a watch of the moon we kept.
11.  12. 
ilu Sin atalā is - sa - kan
 The moon was eclipsed.

REPORTS FROM ASSYRIAN ASTROLOGERS.

1. From Nabū-aḫē-erba.

[K 692.]

1.
enuma Sin ina arḫu Kislimu ūmu XXX KAN
 When the moon in the month Kislev, on the 30th day,

innammar šar Mar - tu KI ina kakki
 is seen, the king of the Western land with (his) arms

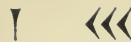




šumḫutu(tu) ša m itu Nabū - aḫē pl - erba
 { (shall achieve) } From Nabū-aḫē-erba.
 { a conquest. }



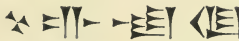

2. From the chief astrologer.


[K 693.]

1.
enuma Sin ina nāmuri-šu kīma ūmu I KAN
 When the moon in its appearance as on the 1st day,

ūmu XXVIII^{KAN} innammar limultim(tim) Mar - tu KI
 (so) on the 28th day is seen, (there will be) evil fortune for the Western land.

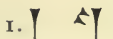
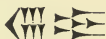




3.     4. 
enuma Sin ūmu XXVIII KAN innammar dumku
 When the moon on the 28th day is seen, { (there will be) prosperity }

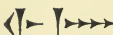





   5. 
matu Akkadī KI limuttu matu Mar - tu KI ša
 for Akkad, evil fortune for the Western land. From





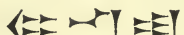

amēlu rab - āsū
 the chief astrologer.





3. From Akkulānu.







[K 694.]

1.      
enuma ūmu XVI KAN Sin u Šamaš itti a - ḫa - miš
 When on the 16th day the moon and the sun with one another

 2.     
innamrū Pl šarru ana šarri nukurta uma'ar(ar)
 are seen, king against king hostility will direct,

3.     
šarru ina ekalli - šu a - na mi - na - at
 the king in his palace for the space of

 4.   
ar - ḫi u - ta - sar šēpā II nakiru
 a month will be besieged, the feet { of the }
 { enemy }

  5.    
a - na māti-šu amēlu nakiru ina māti-šu šal - ta - niš
 into { his land } the enemy in his land triumphantly
 { (will come), }

ittallakū ^{pl} 6. *enuma Sin ina arbu Dūzi lu - u*
 will march. When the moon in the month Tammuz either

ūmu XIV KAN lu - u or ūmu XV KAN illi
 on the 14th day or on the 15th day with

ilu Šamši lā innamir(ir) 8. šarru ina ekalli - šu
 the sun has not been seen, the king in his palace

u - ta - sar 9. ūmu XVI KAN innammar-ma
 will be besieged. On the 16th day should it be seen,





dumķu mātu Šubarti KI 10. limuttu
 {(there will be) prosperity} for Šubartu, evil fortune




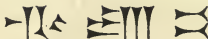
mātu Akkadī KI u mātu Mar - tu 11. ša
 for Akkad and the Western land. From


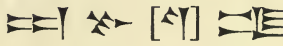
m Ak - kul - la - ni Akkulānu.

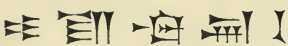



SOME ANCIENT BABYLONIAN LAWS.





[K 251.]



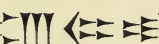


1.    
šum - ma *ma - ru* *a - na* *a - bi - šu*
 If a son to his father



   
ul *a - bi* *at - ta* *iḳ - ta - bi*
 "Thou art not my father" . says,

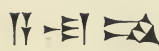


 
u - ga - la - ab - šu *ab - bu - ut - tum*
 they shall brand him, in fetters

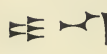



   
i - ša - ak - kan - šu *u* *a - na* *kaspi*
 place him and for silver



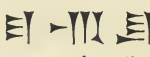


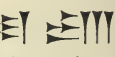
 2.   
i - nam - din - šu *šum - ma* *ma - ri* *a - na*
 sell him (as a slave). If a son to

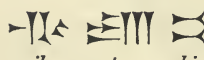



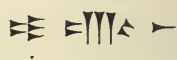
    
um - mi - šu *ul* *um - mi* *at - ti* *iḳ - ta - bi*
 his mother "Thou art not my mother" says,

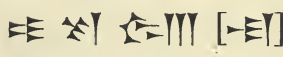





mu - ut - ta - as - su *u - gal - bu - ma*
 his face they shall brand and

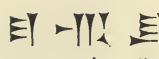

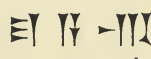
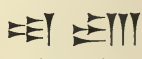



a - la - am *u - ša - aḥ - ḥa - ru - šu* *u*
 the city they shall forbid him and

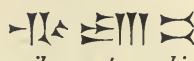



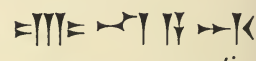




i - na *bīti* *u - še - šu - šu* *šum - ma*
 from the house they shall drive him. If

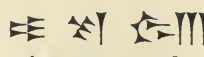








a - bu *ana* *ma - ri - šu* *ul* *ma - ri* *at - ta*
 a father to his son "Thou art not my son"






iḫ - ta - bi *ina* *bīti* *u* *i - ga - rum*
 says, from house and wall

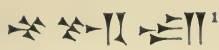
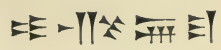






i - te - el - la *šum - ma* *um - mu* *ana*
 he must depart. If a mother to









ma - ri - šu *ul* *ma - a - ri* *at - ta*
 her son "Thou art not my son"


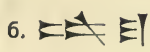







iḫ - ta - bi *ina* *bīti* *u* *u - na - a - ti*
 says, from house and household stuff




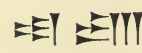



i - te - el *šum - ma* *aš - ša - ta*
 he must depart. If a wife

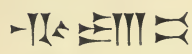

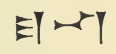

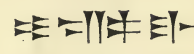
1. *mu-ut-ta-as-su* = *muttat-su*.




 ¹   
mu - us - su *i - zi - ir - ma* *ul* *mu - ti*
 her husband hates and "Not my husband

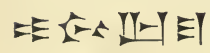
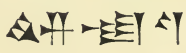
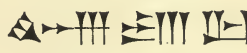
   
at - ta *ik - ta - bi* *a - na* *na - a - ru*
 art thou" says, into the river

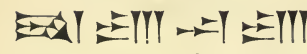
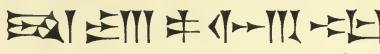
 6.   
i - na - ad - du - su *sum - ma* *mu - tu* *a - na*
 let them throw her. If a husband to

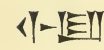

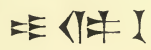

   
as - sa - ti - su *ul* *as - sa - ti* *at - ta*
 his wife "Thou art not my wife"

    
ik - ta - bi $\frac{1}{2}$ *ma - na* *kaspi* *i - sak - kal*
 says, $\frac{1}{2}$ maneh of silver he shall pay.

7.   
sum - ma *a - me - lum* *ar - da*
 If a man a slave

  
i - gu - ur - ma *im - tu - ut* *ik - ta - lik*
 hires and he dies, (or) gets lost,

 
it - ta - ba - ta *it - ta - pa - ar - ka*
 (or) runs away, (or) disappears,

   
u *im - ta - ra - su* *i - di - su* *sa*
 or falls sick, as his hire for

1. *mu-us-su* = *mut-su*.

𒄠𒄠𒄠𒄠 𒄠𒄠 𒄠𒄠𒄠𒄠

u - ma - tan

one day

𒄠𒄠 𒄠𒄠𒄠𒄠 𒄠𒄠 𒄠𒄠𒄠

$\frac{1}{2}$

TA.

A.

AN.

$\frac{1}{2}$ (a measure of)

𒄠𒄠 𒄠𒄠𒄠𒄠

še - am

corn



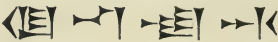
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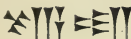
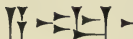

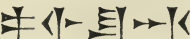
i - ma - an - da - ad

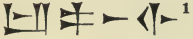
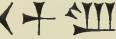



he shall measure out.




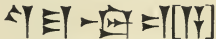
1. Rev., Col. III, l. 23—Col. IV, l. 22.

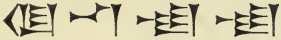


PROVERBS AND SAYINGS.

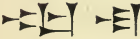



1.   
ša - al - tu *a - šar* *ki - na - tu - ti*
 Hostility is among (one's) servants,

   
kar - ši *a - ka - li* *a - šar* *pa - ši - šu - ti*
 slander where with oil

 ¹ 2.    
ip - pa - aš - ši *u - bar - ru* *ina* *ali* *ša - nim - ma*
 one is anointed. A servant in another city

 ² 3.   
ri - e - šu *ib - ru - tum* *ša* *u - ma - ag - tan*
 is a high officer. Friendship is for a day,

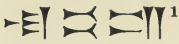

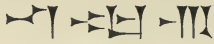
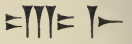
  ³ 4. 
ki - na - tu - tu *ša da - ra - a - ti* *ana*
 service is for ever. With

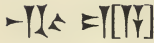



   
ka - la *da - mi - iḫ* *u* *u - la - pa*
 every one is he friendly and into an alliance

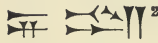

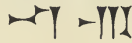
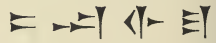
1. Sm. 61, ll. 12—15.

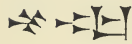



2. *Ibid.*, l. 16 f.


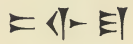
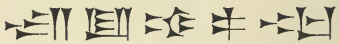
3. *Ibid.*, ll. 9—11.

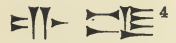



	1.		5.		
<i>la - bi - iš</i>		<i>alpu</i>		<i>na - ka - ri</i>	<i>šam - me</i>
enters.		The ox		of an enemy	weeds

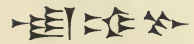


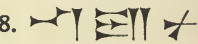
			
<i>ik - kal</i>	<i>alpu</i>	<i>ra - ma - ni - šu</i>	<i>bi - ri - iš</i>
doth eat,	one's	own ox	in a fat pasture




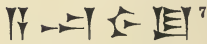
	2.		6.		
<i>ni - il</i>		<i>ina</i>		<i>na - ri</i>	<i>tab - ba - ši - ma</i>
lies.		By		a stream	thou art, but

			
<i>mu - ka</i>	<i>da - ad - da - ru</i>	<i>ap - pu - na - ma</i>	<i>ina</i>
thy water	stinketh ³	exceedingly;	in

		
<i>ki - ri - i</i>	<i>tab - ši - ma</i>	<i>su - lu - up - pa - ka</i>
a plantation	thou hast been, but	thy date

	4.		7.		
<i>mar - tum</i>		<i>na - da - nu</i>		<i>ša</i>	<i>šarri</i>
(was) gall.		To give		is the king's (privilege),	

	5.			6.	8.	
<i>tu - ub - bu</i>		<i>ša</i>	<i>ša - ki - i</i>			<i>na - da - nu</i>
to make joyful		is (the privilege) of the ruler.				To give

			
<i>ša šarri</i>	<i>dum - mu - ku</i>	<i>ša</i>	<i>a - ba - rak - ku</i>
{ is the king's } { (privilege), }	to show favour	is	{ (the privilege) } { of the governor. }

1. K 4347, Obv., Col. III, 1. 6 f. 2. 80—7—19, 130, ll. 6—8. 3. Literally, "(is) a stink". 4. K 4347, Rev., ll. 19—24. 5. *tu-ub-bu* = *ṭubbu*. 6. Sm. 61, l. 5 f. 7. *Ibid.*, l. 7 f.

TEXTS

TO BE TRANSLITERATED AND TRANSLATED

Inscription of Tiglathpileser I.

Engraved on the rock near the source of the Tigris.

— —||| ◊≡≡ ≡| ▽ ▹▽
▹≡ ▹| *Seuac* ▹≡ ◊≡≡ ▹≡ |>>>> *lani*
yei ▹|>>>> *yakuntum* ▹|| *(bet)* |>>>> ▹|
| ▹| | ▹| ▹< ▹| ▹||| ◊ ▹|>>>>
5 << * — ▹| ▹| ▹>▽ ▹|>>>> ▹|>>>>
<< * — ▹| ▹| ▹* ▹|>>>> ▹|>>>> ▹|>>>>
<< * — ▹| ▹|>>>> ▹||| ▹|||
▹|>>>> ▹|>>>> ▹|>>>> ▹| * ▹|>>>> ▹|||
▹|| ▹|>>>> ▹| * ▹|>>>> ▹||| ▹|||
10 ||| | ▹| * ▹|>>>> ▹||| ▹|||

Inscription of Aššur-nāšir-pal.

From his statue in the British Museum.

1 | ▹>▽ ▹| ▹| << ▹| << ▹||| ▹| << |
<< * — 2 ▹| ▹| ▹| << ▹| << ▹||| ▹|

<< I << ✱ — 3 𐎶 <𐎶𐎶 << 𐎶 <<
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Hunting-inscriptions of Ashurbanipal.

1. From a relief in the British Museum, representing the king pouring a libation over four dead lions.




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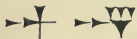

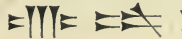

10 << 11 << 12 <<
 13 << 14 << 15 << 16 << 17 << 18 << 19 << 20 << 21 << 22 << 23 << 24 << 25 << 26 << 27 <<

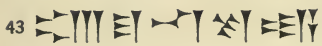


The subjugation of Babylonia by Sennacherib in his fourth campaign.



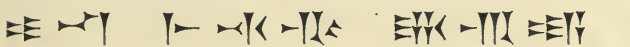

From a cylinder in the British Museum.

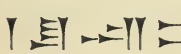
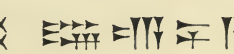
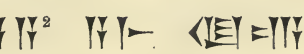
[No. 12174.]

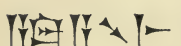

Col. III, l. 42   

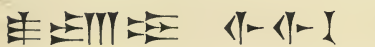
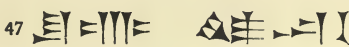
   

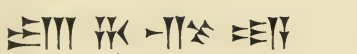


43   




 ¹  44  45 

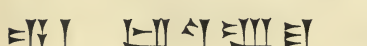

  ² 


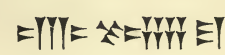
 46 

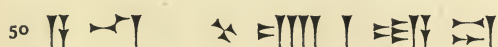

 47 



  

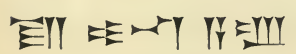
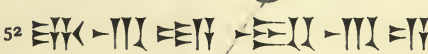
48   

 49 

50  


 51 


 52 

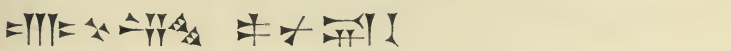
1. I. e., *mātu Bit-m Ia-kin*.

2. I. e., *amēlu Kal-da-ai*, the Chaldean.

*Siga for male
always when 'mace' = after.*



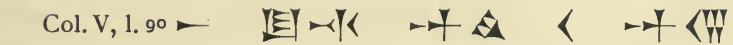
 65 






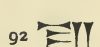
The conquest of Elam by Ashurbanipal.


From a cylinder in the British Museum.


[No. 12168.]

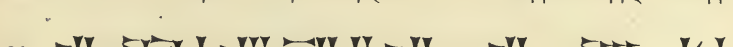
Col. V, l. 90 

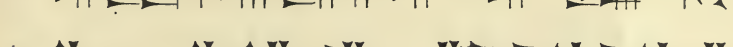

 91 

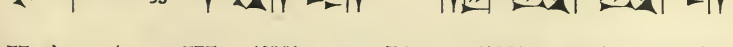

 92 

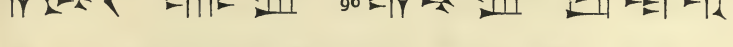
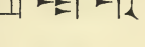


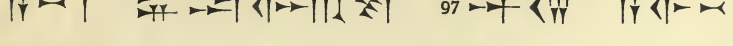
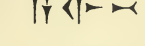
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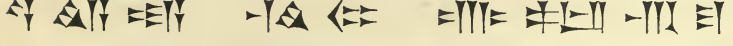
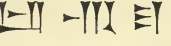
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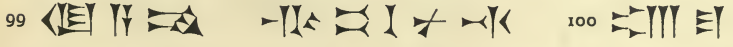
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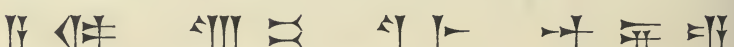

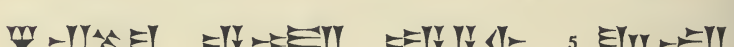

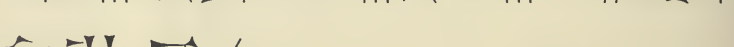
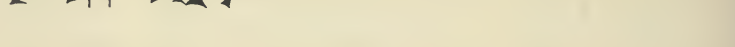
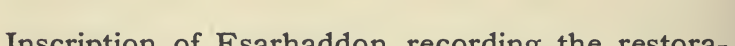
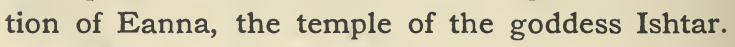
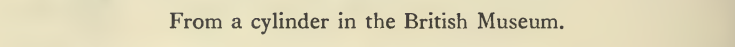
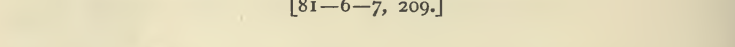

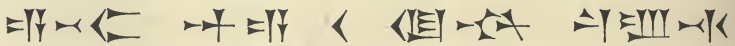
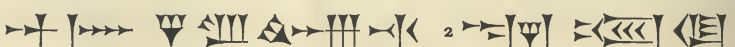


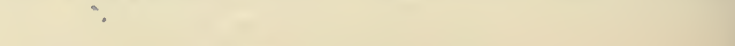


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117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132

[Cuneiform text lines 117-132]


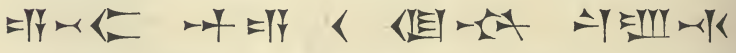

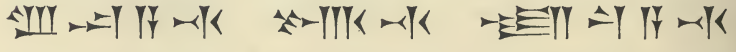

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Col. VI, 1. 1 
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Inscription of Esarhaddon recording the restoration of Eanna, the temple of the goddess Ishtar.

From a cylinder in the British Museum.

[81-6-7, 209.]

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Inscription of Nabonidus commemorating the restoration of the temple of the Moon-god at Ur.

On four cylinders in the British Museum.

[K 1689, K 1690, K 1691 and K 1692.]

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






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

















VOCABULARY

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A

- a-a** interj. : "alas!"; employed as subs. : "grief, pain".
- ai** particle of prohibition : "not". Cf. Hebr. אִי.
- ai** interrogative particle : "where?". Hebr. אִי.
- aiu** interrogative pronoun : "who, which?". Cf. Hebr. אִי.
- aibu** "enemy": sometimes written *ia-a-bu*. Hebr. אִיב.
- abu** "father"; Ideogr. אב. Hebr. אב.
- abūbu** "flood, deluge"; Marduk's weapon, "thunder-bolt".
- abūbiš** }
abūbāniš } adv. : "like a deluge".
- abuttu** "fetter". Hebr. עֶבֶת.
- abāku** Pret. *ēbuk*, 1 sing. *ābuk* : "to carry off (as spoil)".
- abiktu** "defeat". Ideogr. אב. אב.
- abkallu** cons r. st. *abkal* : "spokesman, director". Ideogr. אב. אב. אב. אב.
- abālu** Pret. *ūbil*, *ūbla*; Prec. *lūbil*, *lūbil* : "to bring, carry, conduct; to dispense (commands); to prompt, urge (with *libbu* "the heart" as subject); to lay (th hand upon)". Cf. Hebr. הוֹבִיל, Hif. of יָבַל (i. e. וּבַל).
- Iftal, Part. *muttabbilu* : "to bring, carry".
- Shafel, IPret. *ušābil*, *ušēbil*; Imper. *šūbil* : "to bring, cause to bring, send".

- Ishtafal, Pret. *uštābil*, *ultēbil*, *usibil* : “to cause to bring, to send”.
- biltu* constr. st. *bilat* : “tribute, taxes; burden, weight; talent”. Ideogr. .
- abullu* “great gate, city-gate”. Ideogr. .
- abnu* constr. st. *aban* : “stone”. Ideogr. . Hebr. .
- abru* “wing, pinion”. Hebr. .
- abarakku* “governor”.
- abātu* Prec. *l'ābit*; Pres. *i'abat*, *ibbat* : “to destroy; to be destroyed, disappear”. Hebr. .
- Piel, Pret. *u'abbil*, *ubbit*; Part. *mu'abbil* : “to destroy, annihilate”.
- Nifal, Pret. *innabil* : “to fly, escape”.
- Ittatal, Pres. *ittabat* : “to fly, run away”.
- agā* fem. sing. *agāta*, demonstrative pronoun : “this”; the form *agā* is also used for all numbers genders and cases.
- agū* “crown, tiara, diadem”.
- agū* “stream, river”.
- agāgu* Pret. *īgug* : “to be angry”.
- aggu* fem. sing. *aggatu* : “angry, furious”.
- aggiš* adv. “angrily, in wrath”.
- uggatu* “anger”.
- agammu* “swamp”; written with determ. . Hebr. .
- agappu* “wing of a bird”.
- agāru* Pret. *īgur* : “to hire”.
- agurru* see *igaru*.
- adi* “up to, to, until; together with”; *adi mati* “how long?”. Ideogr. . Hebr. .
- adū* adv. “now”.
- adū* “age, long period of time”.
- adū* “to fix, ordain”.

- Piel, Pret. *uaddi*; Inf. *uddū* : "to fix in place; to ordain, appoint; to determine".
- adū** plur. *adē* : "ordinance, command".
- adaguru** "vessel for incense".
- admu** "the young (of birds, serpents *etc.*)".
- udmu** "generation, race".
- adannu** "a fixed time".
- adanniš** adv. "exceedingly, vigorously". Ideogr.  .
- Adaru** the month Adar. Ideogr.  . Hebr. .
- adāru** Pret. *ēdur* : "to fear".
- adattu** (*i. e. adantu*), plur. *adnāti* : "dwelling".
- aḥu** "brother"; *aḥu* *aḥu* "the one the other".
Ideogr. . Hebr. .
- aḥamiš** adv. "together"; *ana aḥamiš* "together, to one another";
ilti aḥamiš "with one another".
- aḥu** "side; bank of a river; shore of the sea".
- aḥū** fem. *aḥītu* : "hostile".
- aḥāzu** Pret. *iḥuz*; Pres. *iḥḥaz* : "to hold, seize; to learn; to begin". Hebr. .
- Shafel, Pret. *ušāḥiz*; Pres. *ušāḥaz* : "to cause to take".
Nifal, Pres. *innaḥaz* : "to be taken".
- aḥulāpi** adv. "how long?"; *aḥulāpi kibū* "to proclaim forgiveness (to some one)".
- [**aḥāru**] "to be behind". Hebr. .
- aḥarrū** "the West-wind". Ideogr.  . Cf. Hebr. .
- aḥrū** fem. plur. *aḥrātu* : "future"; *ina aḥrāt ūmē* "in the future". Cf. Hebr.  .
- akālu** Pret. *īkul*; Pres. *ikkal*, 2 sing. *takal*; Part. *ākil*, masc. plur. *ākilūti* : "to eat". Ideogr. . Hebr. .
- teal, Pret. *itakal* : "to eat".
- akā** "food". Ideogr. .
- alu** ^{tu} *alāni* : "city". Ideogr. .

- alādu** Pret. *ūlid*; Pres. *ullad*: "to bear, bring forth"; fem. part. *ālittu* (for *ālidtu*) "woman in travail, mother".
Hebr. יָלַד.
- Ifteal, Pret. *ittalad*: "to spawn".
Piel, fem. part. *mu'allidatu*: "to bear".
- ilittu** "child, offspring".
- alāku** Pret. *illik*, 2 masc. sing. *tallik*, 1 sing. *a-lik*; Prec. 1 sing. *lullik*; Pres. *illak*, 1 sing. *allak*; Imper. *a-lik*, *al-ka*; Part. *ālik*; Perm. 3 plur. *al-ka*: "to go, to come"; *alāku rīṣūt* (or *ana rīṣūt*) "to go to the help of"; *ālik idi* "ally"; *ālik pāni* "leader; predecessor".
Ideogr. 𐤀𐤋. Hebr. הָלַךְ.
- Ifteal, Pret. and Pres. *ittalak* "to go, walk, proceed".
Ideogr. 𐤀𐤋 𐤀𐤋.
- Iftaneal, Pret. and Pres. *ittanalak* "to go along or round".
- Shafel, Pret. *ušālik*: "to cause to go"; *karmūta šūluku* "to cause to fall in ruins".
- alaktu** "path".
- ālikūtu** "going, advance".
- allaku** "active, quickly-moving".
- malāku** "going, course".
- alālu** Pret. *ilul*: "to bind, to hang, to hang up".
- alālu** "to be void, to be nothing".
- ul** negative: "not".
- ullu** "denial, nay".
- [**alālu**] "to be strong".
- alīlu** "strong".
- allalū** "strong, powerful".
- ellatu** "might, forces; family relatives".
- allallu** a brightly-coloured bird.
- alpu** "ox". Ideogr. 𐤀𐤓. Hebr. אֶפְרוֹחַ.
- amū** "to speak".

Ishtafal, Pret. and Pres. *uštami* : with *libbu* "to think, direct the attention to".

amātu constr. st. *amāt* : "word, command; thing". Ideogr.



atmū "word, speech".

mamītu "ban, curse; oath, compact".

amēlu } plur. *amēlūti* : "man"; for *amēl urki* see *arāku*.

amīlu } Ideogr.

amēlūtu "mankind".

ammaku "instead of".

ammīni "why?".

ammatu "earth".

amāru Pret. *ēmur*, *īmur*; Pres. *immar*; Imper. *amur*, fem. *amrī* : "to see; to find; to read (in an inscription)". Ideogr.

Išteal, Pret. *īamar* : "to see".

Nifal, Pret. *innamir*; Pres. *innammar*; Inf. *nāmuru* : "to be seen; to be found".

tāmartu "observation"; *bīt tāmarti* "observatory".

amašša interj. : "help!" (?).

amtu constr. st. *amat* : "maid, handmaid". Ideogr.

Hebr.

ana prep. "to". Ideogr.

anu constr. st. *an* : "receptacle, place"; *an šilli* "dungeon".

Anu the god of heaven.

Anūtu } "divinity".
Anumūtu }

[*anāhu*] "to sigh, lament". Hebr.

tānīhu "sighing, sorrow".

šūnuhu "full of sighs".

[*anāhu*] Pret. *ēnaḥ*; Pres. *innaḥ* : "to grow weary; to decay"; *lā ānīhu* "unwearied".


anḥūtu "ruin".


- anāku** personal pronoun : "I". Hebr. אֲנִי.
- anaku** "lead". Ideogr. . Hebr. אָנַךְ.
- anumma** "verily, indeed".
- [**anānu**] "to be gracious". Hebr. אָנַן.
- Iftaal, Inf. *utnennu* : "to weep, pray, supplicate";
inf. used as subs. "prayer, supplication". Cf.
Hebr. הִתְחַנֵּן.
- annu** "mercy, grace; consent, yea".
- unninu** "prayer, supplication".
- [**anānu**] "to be hostile".
- anāntu** "opposition, fight, attack".
- annu** "sin, error, wickedness".
- annūnu** "sin, fault, transgression".
- anīnu** }
anīni } personal pronoun : "we". Hebr. אֲנִי, אַנְיָנוּ.
nīnu }
nīni }
- annū** *annī* (gen.), *annā* (acc.); fem. *annītu*, *annīti* (gen.),
annīta (acc.); masc. plur. *annūti*, *annūtu*; fem. *annāti*,
demonstrative pronoun "this".
- annūšim** adv. "now".
- anaḳāti** (fem. plur.) "she-camels".
- āsū** "physician". Ideogr. .
- asāmu** "to be adorned".
- asmu** "adorned".
- simtu** constr. st. *simat*; plur. *simāti* : "ornament, adornment,
honour"; *lā simāti* "property or position unlaw-
fully held". Ideogr. .
- asmarū** "lance"; written with determ. , e. g. *iṣu as-mar-e*.
- [**apū**] "to shine forth". Cf. Hebr. אָפַךְ.
- Shafel, Pret. *uṣāpū*, *uṣēpi*; Imper. *ṣūpā*; Perm. *ṣūpu* :
"to cause to come forth, call into being, create,
make; to make bright; to praise, glorify".

Ishtafal, Pret. *uštāpi*, *uštēpā*, [*u-si-bi-ma* = *uštēpi-ma*(?)]:
 “to cause to appear; to make bright, to adorn;
 to be called into being, to be created”.

šūpū “bright, brilliant, glorious”.

apālu Pret. *īpul*; Pres. *īppal*: “to answer”.

aplu constr. st. *apil*: “son”. Ideogr. .

apsū “ocean, abyss”. Ideogr. .

appu (*i. e. anpu*): “countenance; top (of a tree)”. Cf.

Hebr. פָּנִים, מִצְחָא.

appunnama adv.: “mightily, exceedingly; on a huge scale, of
 huge stature”.

apparu plur. *apparē*, *apparāti*: “reed-bed, swamp”.

apšānu “yoke”.

ašū Pret. *ūši*; Pres. *ušši*; Part. *āšū*: “to come or go forth,
 to escape; to come forth (from the mouth), to be
 decreed”. Hebr. שָׁלַח.

Shafel, Pret. *ušēši*; Part. *mušēšū*, fem. *mu-še-ša-at*;
 Inf. *šūšū*: “to cause to come or go forth,
 to send forth, to bring out; to allow to es-
 cape, to let go; to drive out; to take one-
 self off”.

šītu “exit; that which comes forth; offspring”; *ši-it*
lib-bi-ia “my offspring”; *šīt pī* “that which comes
 forth from the mouth, speech, word”; *šīt Šamši*
 “the rising of the sun, the east”.

ši'ātu } “eternity”; *ūm ši'āti* “days of old”; *u-mu ša-a-ti*
šātu } “eternity”.


























aššaru substantive of uncertain meaning: *kīma aš-ša-ri*
ediš ipparšid “like an *aššaru* alone he fled”.

[*aḫū*] “to fear, to reverence”. Cf. Hebr. יָקַח.

Iftaal, Pret. *utaḫḫu*: “to be obedient”.

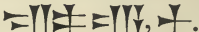

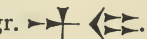
aḫšu “obstinate, rebellious”.

aḫāru “to be precious”. Hebr. יָקָר.

- aḫru** fem. *aḫartu* : "precious, costly".
- šūḫuru** masc. plur. *šūkurūhi* : "costly"; *šu-ku-ru-tim šarru-u-lu* "treasure of the kingdom".
- aḫrabu** "scorpion". Ideogr.  . Hebr. עֲקָרָב.
- aḫrab-amēlu** "scorpion - man". Ideogr.        .
- 'āru, āru** Pret. *'ir* : "to set out"; *ša-ad la 'a-ri* "an inaccessible mountain".
Piel : "to send; to rule"; Part. *mu'irru* "ruler".
- urtu** "command".
- mu'irrūtu** "leadership".
- tērtu** plur. *tērti* : "law, command; divine oracle; will, design".
- arū** Pret. *ūrā* : "to bring, carry, carry away".
- arba'u** fem. *irbitti, irbitta* : "four". Ideogr.    . Hebr. אַרְבַּע.
- ribū** "fourth". Ideogr. .
- āribu** "raven". Hebr. עֵרָב.
- argamannu** "red purple, crimson"; written with determ.     : "crimson wool". Hebr. אַרְגָּמָן.
- arādu** Pret. *ūrid*; Pres. *urrad* : "to go down; to swoop down". Hebr. יָרַד.
Shafel, Pret. *ušērid*; Perm. *šūrud* : "to bring down".
- ardu** constr. st. *arad*; plur. *ardāni* : "slave, servant".
Ideogr.  .
- ardūtu** "servitude, submission, vassalage".
- arḫu** constr. st. *arāḫ* : "month". Ideogr.    . Hebr. יָרַח.
- arḫišam** adv. : "monthly".
- arḫiš** "quickly, speedily".
- arāku** Pret. *ērik* : "to be long". Hebr. אָרַךְ.
Piel, Pret. *urrik*; Pres. *urrak* : "to lengthen";


to be very long"; *urrak ūmē* "he will have a long life" (cf. Hebr. הָאָרִיךְ יָמִים).



- [*arāku*] "to be behind".
- arki* "behind, beneath, after". Ideogr. אָרְכָּא.
- arkū* "situated behind; future"; fem. plur. *arkātu*, employed as subs. "the back, the rear; the future". Ideogr. אָרְכָּא. אָרְכָּא אָרְכָּא
- arkiš* "backwards, back".
- arkānu* "afterwards".
- arallū* "the lower world, Hades".
- arammu* "battering-ram".
- arnu* constr. st. *aran* : "sin".
- arāḫu* Prec. *liriḫ* : "to be green; to be or become pale". Hebr. יָרַק.
- urḫu* *amēl urḫi* : "gardener". Ideogr. אָרְכָּא אָרְכָּא אָרְכָּא אָרְכָּא.
- urḫītu* "green herb".
- arāru* Pret. *irur* : "to curse". Hebr. אָרַר.
- irritu* "curse".
- arāru* "to be hot, to burn". Hebr. אָרַר.
- arūrtu* "drought".
- arattū* "mighty".
- ašābu* Pret. *ūšīb*; Pres. *uššab*; Part. *āš(i)bu*; Perm. *ašīb*, 3 plur. *aš-bi*, *aš-ba* : "to sit; to dwell". Ideogr. אָשַׁב. Hebr. יָשַׁב.
- Ifteal, Pres. *ittašab*; Imper. *tišab*, plur. *tiš-ba*; Perm. *tašīb* : "to sit down; to dwell".
- Shafel, Pret. *uššēšīb* : "to make to sit, to seat; to cause to inhabit, to settle (trans)".
- Ishtafal, Pret. *uštēšīb* "to cause to dwell".
- mūšabu* "dwelling". Cf. Hebr. מוֹשָׁב.
- šubtu* constr. st. *šubat* : "dwelling". Ideogr. אָשַׁב אָשַׁב. Cf. Hebr. שֹׁבַת.
- ašamšutu* "tempest, hurricane".

- ašnān** "bread".
- ašāru** "to be gracious, to favour". Cf. Hebr. אָשַׁר, אָשַׁר.
Piel, Inf. *uššuru* employed as subs. "pardon".
- ašru** "shrine, sanctuary".
- aširtu** plur. *ašrāti* : "shrine".
- ešrēti** (plur.) "shrines, temples".
- ašāru** Pret. *išir*; Perm. 3 plur. *ašrū* : "to bow down,
humble oneself".
- ašru** "meek, submissive".
- ašriš** "humbly".
- ašru** constr. st. *ašar*; plur. *ašrāti* : "place". Cf. Hebr. אָשַׁר.
- ašar** "in; where; during".
- ašriš** "against".
- ašaridu** "first in rank; chief, leader, prince"; *aplu ašaridu*
"son of highest rank". Ideogr. .
- ašāšu** "to found". Cf. Hebr. אָשַׁשׁ.
Piel, Pret. *uššiš* : "to found".
- uššu** "foundation".
- ašāšu** "to be sorrowful".
Piel : "to afflict"; Perm. *uššuš* "afflicted".
- ašuštu** "trouble, sorrow".
- aššu, aššum** "in order to; because of; since"; sometimes
in combination with the relative : *aššu ša*
"since".
- aššatu** "wife". Ideogr. . Hebr. אִשָּׁה.
- atū** "to see".
Piel, Pret. *uttu* (written *ut-tu, u-tu*) : "to perceive;
to choose, elect".
- itūtu** "the chosen, elect".
- atalū** "eclipse". Ideogr. .
- atmū** see *amū*.
- atāru** "to exceed, to abound". Hebr. גִּוְתַר, יָתַר.
Shafel, Imper. *šūtir* : "to make preeminent".

- atru** constr. st. *atar*; fem. *atartu* "abounding in".
šūturu "mighty, glorious".
atta fem. *atti*; masc. plur. *attunu*; personal pronoun:
 "thou, you". Hebr. אַתָּה, אַתָּ, אַתֶּם.
atta'u "fang(?)".
attu in phrase *at-tu-u-a* "as for me".

E

- ē** particle of prohibition: "not". Cf. Hebr. אֵין.
ebēru Pret. *ēbir*, *ībir*: "to pass over, cross, traverse, pass through"; *bir-ki-ki e-bi-ri-e-ti* (Part. fem. plur.) "thy striding knees". Hebr. עָבַר.
ebirtu "further bank, opposite side (of a river)".
ebirtan "on the other side, beyond".
nībartu "crossing (over a river)".
nībirtu "opposite side (of a sea or river)".
egū "to sin, go astray".
egū Pret. *ēgi*: "to delay, be slack".
egirtu "letter". Hebr. אִגָּרַת.
edu "one, alone". Hebr. אֶחָד.
ediš adv. "alone".
edū "flood". Cf. Hebr. אָד.
edū see *idū*.
edēšu "to be new". Hebr. שִׁחַרְשֵׁת.
 Piel, Pret. *uddiš*; Part. *muddiš*; Inf. *uddušu*: "to re-new".
iddišū } "newly-shining".
iddiššū }
eššu (*i. e. edšu*) "new". Ideogr. 
eššūtu "newness"; *ana eššūti* "anew".
ezēbu Pret. *ēzib*, *īzib*: "to leave, abandon". Hebr. עָזַב.
 Shafel, Inf. *šūzubu* "to save"; *šūzubu ina* "to preserve from".

- ezēzu** Pret. *ēzuz, īzuz*; Perm. 3 plur. *iz-zu* : “to be angry, furious”. Cf. Hebr. עָוָה.
- Isteal, Pret. *iteziz* : “to be angry”.
- izzu** fem. *izzitu* ; “angry, terrible”.
- izziš** “angrily, in wrath”.
- uzzu** “anger, wrath”.
- eḫū** “to be dark”; *bīt e-ḫi-e* (Inf.) “house of darkness”. Cf. Hebr. עָטָה.
- eḫūtu** “darkness”.
- eḫēru** Pret. *ēḫir, īḫir* : “to protect, save, spare”; with prep. *ina* “to spare from”. Hebr. עָטַר.
- Nifal, Pret. *innīḫir*; Prec. 1 sing. *lunnīḫir* : “to be saved”.
- ekū, ikū** “starving, in want”.
- ekūtu** “want, need”.
- ekallu** plur. *ekallāti* : “palace”. Ideogr. . Hebr. הַיְקָל.
- ekēmu** Pret. *ēkim, īkim* (3 sing. *i-kim*; 3 plur. *e-ki-i-mu*) : “to capture, take away from, detach”.
- ekurru** plur. *ekurrē, ekurrāti* : “temple”.
- elū** Pret. *ēli, īli*; Pres. *elli* : “to be high; to go or come up, to ascend; to depart, make off”. Hebr. עָלָה.
- Isteal, Pret. *itelī, itelā*; Part. *mul-tal-lu* : “to be exalted; to go up; to emerge; to depart”.
- Piel, Pret. *ulli* : “to raise”.
- Shafel, Pret. *uṣēli, uṣēlā*; Prec. *liṣēli*; Imper. *ṣūli* : “to raise, to lift up; to bring in; to carry up; to drive away”.
- Ishtafal, Pret. *uštēli, ultēli* : “to bring up or out”.
- eli** “over, upon; against; beside, in addition to; unto”; *ana eli, ina eli* “to”; also written *e-la* “beside, with the exception of”. Ideogr. . Cf. Hebr. עַל.
- elū** fem. *elūtu*; plur. *elūti, fem. elāti* : “high; shrill, loud”; *elāti* “the zenith”.

- eliš* "above".
- ullū* "distant (of time)"; *gādu ullā* "for ever"; *ultu ullā* "from of old".
- ullānu* "distance"; *ultu ullānumma* "when, as soon as".
- ellu* fem. *ellitu*; plur. *ellūti*, fem. *ellēti*: "bright, pure".
Ideogr. $\llcorner\llcorner$.
- tēliltu* "purification".
- ellamu* "front"; *ellamū'a* "over against me". Cf. Hebr. אֵילָם, אֵילָם.
- ellamū* adj. "in front, before".
- ellatu* see [*alālu*].
- elmīšu* a brightly-shining precious stone, "diamond(?)". Cf. Heb. חֶלְמִישׁ.
- elippu* "ship". Ideogr. $\Sigma\lrcorner \Sigma\lrcorner\lrcorner$.
- elēšu* "to rejoice". Hebr. עָלַץ. Iftéal, Pret. *itelīš*: "to rejoice".
- ulšū* "joy, exultation".
- emu* "father-in-law". Hebr. אָמ.
- emu* "place, space".
- ema* "in, among"; also written *e-īn*.
- emū* Pret. *ēmi*; Perm. *emi*: "to be like". Cf. Hebr. עָמָה. Iftéal, Pret. *itemi*: "to become like".
Shafel, Pret. *ušēmi*: "to make like, reduce to a state of".
- emēdu* Pret. *ēmid*; Imper. 2 fem. sing. *en-di-im-ma* = *emdi-ma*: "to stand; to lay upon; to cast down, subdue".
Hebr. עָמַד.
Iftéal, Pret. *itemid*: "to take a course (of a ship)".
Piel, Pret. *ummid*: "to set up, erect".
Nifal, Pret. *innimid*: "to advance".
- nīmedu* "dwelling"; *kussū nīmedi* "seat".
- emēķu* "to be deep". Hebr. עָמַק.
- emķu* }
enķu } "wise".






















- emūku* “might, power”; plur. *emūkē, emūkā* “forces”.
nīmeku “wisdom”; *bit nīmeki* “the Abyss”.
temeku “fervent prayer”.
enu, inu “time”; as conj. “when”.
enuma } “when”. Ideogr. 𒄠.
inuma }
enū Pret. *ēni* : “to make void, make of no effect; to van-
 quish, overcome, humble”. Ideogr. 𒄠𒄡. Cf.
 Hebr. עָנָה.
 Nifal, Pret. *in-nin-na-a, in-nin-nu-u* : “to be annulled”.
enū fem. *enītu* : “lowly”. Cf. Hebr. עָנָה, עָנִי.
eninna “now; thereupon”.
enēšu “to be weak, to decay”. Cf. Hebr. נָשַׁח.
enšu “weak”.
 [esēku?] “to distress (?)”; *i-si-iḱ-ša*.
esēru Pret. *ēsir* : “to enclose, imprison, besiege; to take
 captive”. Hebr. אָסַר.
 Iftaal, Pres. *utasar* : “to be enclosed, besieged”.
epiru } constr. st. *epir*; plur. *epirē, eprāti* : “dust”. Ideogr. 𒄠𒄡.
epru } Hebr. עָפָר.
epēšu Pret. *ēpuš*; Pres. *ippuš*; Imper. *epuš, ip-ša* : Part. *ēpišu* :
 “to do, make”; *pā epēšu* “to open the mouth, to
 speak”; *šarrūta epēšu* “to rule a kingdom, exercise
 sovereignty”. Ideogr. 𒄠𒄡.
 Iftaal, Pret. *itapuš, ilepuš* : “to make; to deal with”.
 Shafel, Pret. *ušēpiš* : “to cause to make or build”.
epištu plur. *epšēti, ip-ša-tu* : “deed, action; insignia (of do-
 minion); occurrence”; *ip-šit limutti* “evil fate”.
epēšu Pret. *īpuš*, 3 fem. sing. *tēpuš*; Imper. *epuš*; “to be-
 witch”; Part. *ēpišu*, fem. *ēpištu* “wizard, witch”.
Ishlafal, Part. fem. *muštēpištu* “witch, sorceress”.
ipšu “witchcraft”.










- eṣēnu Pret. *ēšin*, *īšin* : “to smell”.
- eṣēpu “to add to, increase”.
- eṣēru Piel, Pret. *uṣṣip* : “to add to”.
 “to bind, to enclose”. Cf. Hebr. עָצַר.
 Piel : ? *u-šir*.
- uṣurtu plur. *uṣurāti* : “boundary, end”.
- eṣēru “to form”. Hebr. יָצַר.
 Piel, Inf. *uṣṣuru* : “to make, fashion”.
- uṣurtu plur. *uṣurāti* : “sculpture, relief”; *uṣurti ṣalmi* “image, statue”. Ideogr. 𐎠 𐎡 𐎢.
- eḫlu const. st. *eḫel*, *eḫil* : “field, estate, territory”. Ideogr. 𐎠 𐎡 𐎢.
- erū Pret. *ēri*, *īri* : “to be pregnant, to conceive”. Hebr. הָרָה.
- erū “copper”. Ideogr. 𐎠 𐎡 𐎢.
- erēbu Pret. *ērūb*, *īrūb*; Pres. *irrub*; Imper. *erub*; Part. *ēribu* :
 “to enter; to set (of the sun)”. Ideogr. 𐎠 𐎡 𐎢.
 Cf. Hebr. עָרַב.
- Isteal, Pret. *iterūb* : “to enter”.
- Shafel, Pret. *uṣērib*; Imper. *šūrib* : “to make enter, to bring in”.
- Ishtafal, Pret. *uštērib* : “to make enter”.
- erēb šamši “the setting of the sun, the west”. Ideogr. 𐎠 𐎡 𐎢. Cf. Hebr. עָרַב, מָעַרַב.
- nīribu “entrance”.
- erēbu Pret. *ēriba*, *er-ba* : “to increase”. Ideogr. 𐎠 𐎡 𐎢.
- erinu “cedar”. Ideogr. 𐎠 𐎡 𐎢. Cf. Hebr. אֲרֶז.
- erēšu “to desire, wish for”.
- erištu constr. st. *iṣat* “desire”. Hebr. אֲרֶשֶׁת.
- mērištu }
 mēriltu } “wish, desire; desired object”.
- erēšu }
 irēšu } “smell, sweet savour”.

- ešū* "to trouble, disturb"; Perm. *eši*, *iši* "troubled".
ešītu plur. *ešāti* : "trouble, disturbance".
tēšū "ruin; hurricane".
ešgallu "mansion".
[*ešēru*] Pret. *išir* : "to be straight". Hebr. יָשַׁר.
Shafel, Imper. *šūšir* : "to direct"; Perm. *šūšur*
"led".
Ishtafal, Pret. *uštēšir*; Prec. *lišēšir*; Part. *muštēširu*;
Inf. *šutēšuru* : "to direct, lead".
išaru fem. *išartu*, *iširtu* : "right, righteous". Hebr. יָשָׁר.
mēšaru } "righteousness". Hebr. מִישָׁר.
mīšaru }
ešertu constr. st. *ešerit* : "ten"; for *išten ešrit* see *ištēn*.
Ideogr. <. Hebr. עָשָׂר.
ešrēti see *ašāru*.
eššu } see *edēšu*.
eššūtu }
etellu } "lord"; fem. *etillitu* "lady, queen".
etillu }
etēķu Pret. *ētik*, *ītik*; Pres. *ittik*; Imper. *etik* : "to go, march,
advance; to traverse; to go through or into, to
transgress". Hebr. עָתַק.
Iftaal, Pret. *itetik*, *etetik* : "to go, march".
Shafel, Imper. *šūtik*; with prep. *itti* : "to cause to
depart from, to remove from".
mētiķu "course".

I

- ī* precative particle : "come!"
ibbu "bright".
ibru "friend". Hebr. חָבֵר.
ibrūtu "friendship".

- igaru** plur. *igarū, igarē, igarāti*: "wall". Ideogr.  .
Cf. Hebr. .
- agurru** "brickwork".
- idu** plur. *idā, idāti*: "hand; side; might, strength; possession; hire, price for hire"; *idi, idā* "at the side of". Ideogr. . Hebr. .
- idū, edū** Pret. *īdi*; Perm. *idi*; Part. *īdū*: "to know, take knowledge of, understand; to see, choose, elect"; *ina la idi* "without knowing, unwittingly". Hebr. .
Iftaal, Pret. *utaddi*: "to be known, to be recognised".
- iddū** "pitch, bitumen". Ideogr.  .
- iddišū** }
iddiššū } see *edēšu*.
- idlu** "man, lord, hero". Ideogr. .
- idirtu** "grief, misery".
- izzu** }
izziš } see *ezēzu*.
- iku** "small water-channel".
- iku** see *eku*.
- ikdu** "strong, mighty, courageous".
- ikkibu** "sin, fault".
- ikkaru** "gardener". Ideogr.   .
- iklitu** "darkness".    = *bīt ikliṭi* (?) "dark chamber". Cf. Hebr. .
- ikribu** see *karābu*.
- ilu** plur. *ilāni, ilē*: "god". Ideogr. ; rarely written , plur.  . Hebr. .
- iltu** constr. st. *ilat*; plur. *ilāti*: "goddess".
- ilūtu** "godhead, divinity".
- illūrtu** "bond, fetter".
- ilittu** see *alādu*.
- 'iltu** "bann, curse".
- iltānu** see *ištānu*.

- imḥullu* “evil wind, hurricane”.
- immu* “day”.
- immeru* “lamb, sheep”. Ideogr. . Hebr. אֵמֶר.
- imnu* “right hand, right”. Hebr. יָמִין.
- imēru* “ass”. Ideogr. . Hebr. קָמֹר.
- imtu* const. st. *imat* : “breath, spittle, foam, poison”. Cf. Hebr. קָמָה.
- ina* prep. “in, by, through, during, in the time of”; sometimes written *in*. Ideogr. .
- inu* see *enu*.
- īnu* plur. *īnā, īnē* : “eye; part, share”. Ideogr. ; in plur. frequently written . Hebr. עֵין.
- inbu* constr. st. *inib* : “fruit; manly strength, virility”.
- inuma* see *enu*.
- inanna* }
inanni } “now”.
inannu }
- iṣḫu* see *išḫu*.
- ipšu* see *epēšu*.
- iṣu, iṣṣu* “wood, tree”. Hebr. עֵץ.
- īṣu* “scanty, few”. Cf. Hebr. קָרוּץ.
- iṣṣuru* plur. *iṣṣurāti* : “bird”. Ideogr. .
- iṣṣuriš* adv. “like a bird”.
- irṭāti* plur. subs. used adverbially : “swiftly”.
- irnittu* “triumph, victory”.
- irpitu* “cloud, clouds”.
- urpatu* plur. *urpāti* : “cloud”.
- irṣitu* “earth; district”. Ideogr. . Hebr. אֶרֶץ.
- irritu* see *arāru*.
- irēšu* see *erēšu*.
- iršu* “couch”. Ideogr. . Hebr. עָרֶשׂ.
- irtu* constr. st. *irat* : “breast”. Ideogr. .
- iāši, iāti* personal pronoun : “me”.

- išū* Pret. (with meaning of Pres. also) *išī*: “to have, possess; to be”. Ideogr. 𒀭 . Cf. Hebr. יש .
- išdu* constr. st. *išid*: “foundation; lower or hinder part”; *išid šamē* “the horizon”.
- išdahḫu* “bridle (?)”.
- išpatu* “quiver”. Hebr. קשת .
- išḫu, isḫu* “portion, possession, property”.
- išḫatu* “chain, fetter”. Cf. Hebr. עשק .
- išaru* see [ešēru].
- iššakku* ^{viceroy} “ruler”. Ideogr. $\text{𒀭} \text{𒀭} \text{𒀭}$.
- išātu* “fire”. Ideogr. $\text{𒀭} \text{𒀭} \text{𒀭}$; $\text{𒀭} \text{𒀭} \text{𒀭}$, the ideogr. for Gibil the Fire-god, is also employed for *išātu* “fire”. Hebr. אש .
- ištu* prep. “from”; adv. “after”; *ištu libbi* “from, out of”. Ideogr. $\text{𒀭} \text{𒀭} \text{𒀭}$.
- ištānu* } “north, north-wind”. Ideogr. $\text{𒀭} \text{𒀭} \text{𒀭} \text{𒀭}$.
- iltānu* }
- ištēn* “one”. Ideogr. 𒀭 , which with phon. compl. $\text{𒀭} \text{𒀭}$ is frequently written $\text{𒀭} \text{𒀭}$. Cf. Hebr. עשתי, עשת .
- išten ešrit* “eleven”. Cf. Hebr. עשתי עשרה .
- ištēniš* adv. “together”.
- ištar* “goddess”. Ideogr. $\text{𒀭} \text{𒀭} \text{𒀭} \text{𒀭}$, $\text{𒀭} \text{𒀭} \text{𒀭}$. Cf. Hebr. אשתרת, עשתרת .
- iāti* see *iāši*.
- itū* “boundary; ordinance, law”.
- itpēšu* “prudent”.
- itūtu* see *atū*.
- ittu* plur. *itāti*: “side”. Cf. Hebr. אס .
- itti* prep. “with”. Ideogr. $\text{𒀭} \text{𒀭}$.

U

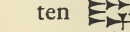








- u* copula: “and”; written $\text{𒀭}, \text{𒀭} \text{𒀭}$. Cf. Hebr. $\text{ו}, \text{ו}$.
- ū'a* interj.: “alas”; employed as subs. “grief, pain”.

<i>ubānu</i>	“finger; peak, summit”. Ideogr. 𐎧 𐎠𐎢.
<i>ubāru</i>	“servant”.
<i>uggatu</i>	see <i>agāgu</i> .
<i>ugallu</i>	“storm, hurricane”.
<i>udmu</i>	see <i>admu</i> .
<i>uzzu</i>	see <i>ezēzu</i> .
<i>uznu</i>	constr. st. <i>uzun</i> : “ear; mind, attention” (cf. <i>bašū</i> , <i>šakānu</i>). Ideogr. 𐎧 𐎠, in plur. frequently written 𐎧 𐎠𐎢. Hebr. ָן.
<i>uḥḥu</i>	plur. <i>uḥḥē</i> : “trick (?)”.
<i>uknū</i>	“ <i>laḥīs lazulī</i> ”. Ideogr. 𐎠𐎢 𐎧 𐎠 𐎢 𐎠.
<i>uksu</i>	“longing”.
<i>ul</i>	} see <i>alālu</i> .
<i>ullu</i>	
<i>ullū</i>	demonstrative pronoun : “that”.
<i>ullū</i>	} see <i>elū</i> .
<i>ullānu</i>	
<i>ulinnu</i>	a garment. Ideogr. 𐎧 𐎧 𐎧 𐎧.
<i>ulāpu</i>	“bond, alliance”. Cf. Hebr. ַן, ַן.
<i>ulṣu</i>	see <i>elēṣu</i> .
<i>ultu</i>	prep. “from”; adv. “after, since”. Ideogr. 𐎠 𐎢 𐎢.
<i>umā</i>	adv. “now”.
<i>ūmu</i>	“storm”. Ideogr. 𐎧.
<i>ūmu</i>	plur. <i>ūmē</i> : “day”; <i>ina ūmišu</i> , <i>ina umēšuma</i> , <i>inu ūmišu</i> , <i>inūmišum</i> “then, at that time”; <i>ištu ūmimma</i> “henceforth”. Ideogr. 𐎧. Hebr. ַם.
<i>ūmišam</i>	} adv. “daily”.
<i>umussu</i>	
<i>ūmatan</i>	} adv. “for a day”.
<i>ūmagtan</i>	
<i>umāmu</i>	“beast”.
<i>umma</i>	adv. “thus”; introduces direct speech.
<i>ummu</i>	“mother”. Ideogr. 𐎠𐎢 𐎧. Hebr. ַם.

- ummānu* “craftsman”; also *mār ummāni*. Hebr. מַמְנָן.
- ummānu* plur. *ummānē*, *ummānāti*: “tribe, people; host, forces, troops”. Ideogr. אָׁׁ, אָׁׁ אָׁׁׁׁ.
- ummān - manda* “tribal hordes”.
- ummātu* “host”.
- unīku* plur. *unīkēti*: “kid”.
- unkenna* “the whole; full strength”; see *šakānu*. Ideogr. אָׁׁׁׁׁ.
- unninu* see [*anānu*].
- unḫu* “signet-ring; sealed letter”.
- unūtu* plur. *unāti*: “furniture, household stuff”.
- uṣurtu* see *eṣēru*.
- ūru* “enclosure, field”. Cf. Hebr. אַרְוּהָ.
- urḫu* constr. st. *uruḫ*: “road”. Hebr. אֶרֶח.
- urkarinnu* a precious wood. Ideogr. אָׁׁ אָׁׁׁׁ.
- urpatu* see *irpitu*.
- urḫu* }
urḫītu } see *araḫu*.
- urru* “light, day”. Ideogr. אָׁׁ אָׁׁׁׁׁׁ. Hebr. אֹרֶךְ.
- urtu* see *'āru*.
- ušū* a precious wood. Ideogr. אָׁׁ אָׁׁׁׁׁׁ.
- ušultu* plur. *ušlāti*: “blood-vessel, channel for the blood, artery”.
- ušumgallu* “monster-viper”. Ideogr. אָׁׁׁׁׁׁ אָׁׁׁׁׁׁ.
- ušmānu* “camp”. Cf. Hebr. חַשְׁמֵנָה.
- uššu* see *ašāšu*.



B

- bā'u* Pret. and Pres. *ibā'*: “to come, reach, go”. Hebr. בָּוֵא.
 Piel-Shafel, Pret. *ušba'i*: “to storm against, plunge down upon”.
- bābu* plur. *bābāti*, *bābāni*: “gate”. Ideogr. אָׁׁׁׁׁׁ.


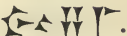

- biblu* constr. st. *bibil*: "inclination, desire"; *bibil libbi* "prompting, desire of the heart".
- bubūtu* "hunger, famine; food, bread".
- buḥalu* "male beast".
- baḫālu* "to cease". Hebr. בָּטַל.
- baḫlu* fem. *baḫiltu*: "discontinued, at an end"; *lā baḫlu* "unceasing".
- baḫiltu* plur. *baḫlāti*: "discontinuance, discharge"; see *rašū*.
- bakū* Pret. *ibki*; Pres. *ibaki*; Perm. *baki*, 3 plur. *bakū*: "to weep". Hebr. בָּכָה.
Iftaal, Inf. *bitakkū* "affliction".
- bikītu* "weeping".
- bakru* "young of the camel".
- bukru* constr. st. *bukur*: "first-born". Hebr. בְּכוֹר.
- balū* "not to be, fade, go to ruin". Hebr. בָּלָה.
Piel, Pret. *uballi*: "to destroy, bring to an end, cut off".
- bala* }
balu } Prep. "without".
- bēlu* Pret. *ibēl*, *ipīl*: "to conquer, subdue, rule".
- bēlu* plur. *bēlē*: "lord"; *bēl adē* "one who is faithful to commands"; *bēl mamīti* "one who is faithful to an oath"; *bēl salīmi* "ally, confederate"; *lā bēl kussī* "one with no claim to the throne"; *bēl narkabāti* "commander of the chariots", written . Ideogr. . Hebr. בָּעַל.
- bēltu* constr. st. *bēlit*: "lady". Ideogr. , , .
- bēlūtu* "lordship, rule, authority, dominion".
- Bēlūtu* the power or dominion of the god Bēl; written .
- bēl-paḫāti* "governor". Ideogr.   .
- būlu* "four-footed beast; cattle".
- billudū* "divine command".








- balāṭu** Pret. *ibluṭ*; Pres. *ibaluṭ*: "to live". Ideogr. . Piel, Pret. *uballiṭ*; Pres. *uballaṭ*; Imper. *bulliṭ*; Inf. *bulluṭu*; "to cause to live, give life to, quicken, raise to life".
Iftaal, Pret. *ubtalliṭ*: "to keep alive".
- balāṭu** "life". Ideogr.
- balṭu** masc. plur. *balṭūti*: "living, alive".
- balṭūtu** "state of being alive"; *bal-ṭu-su-un ik-ṣu-da kātā*¹¹-*ai* "my hands captured (them) alive".
- [**balkatu**] Shafel, Pres. *uṣabalkat*: "to tear down".
Nifal, Pret. *ibbalkit*: "to fall upon; invade; revolt against". Ideogr.
- [**balālu**] "to pour out". Hebr.
- Piel, Inf. *bullulu*: "to smelt; to confound".
- balru** "side, bank".
- biltu** see *abālu*.
- banū** Pret. *ibni*; Pres. *ibani*; Imper. *binī*; Part. *bāni*, *bānū*; Perm. *bani*, fem. *banat*: "to build, make, form, create, beget". Ideogr. . Hebr. .
Nifal, Pret. and Pres. *ibbani*: "to be built, formed, created; to be laid (of a net)".
Ittafal, Pret. *ittabni*: "to be created, restored".
- binūtu** "creation, product; building, structure".
- būnu** "formation, origin, beginning".
- bunnannū** "form".
- nabnītu** "creation, creature".
- banū** "bright, beautiful; rich, precious".
- baḳāmu** Pret. *ibḳum*; Imper. *bukum*: "to tear in pieces".
- ba'āru, bāru** Pret. *ibār*; Pres. 3 plur. *ibarrū*: "to catch".
- barū** Pret. *ibri*; Pres. *ibari*: "to see, gaze upon".
Shafel, Pret. *uṣabri*: "to cause to see".
- bārū** "seer". Ideogr.
- bīru** "glance; midst"; *ina bīri* "between, in the midst".

- bīrtu** constr. st. *bīrit*: “glance; midst; clearness (?)”; *ina bīrit* “between, among”; *mē bīrtu* “water of clearness (?)”, *i. e.* water that is clear.
- tabrītu** “sight, wonder”; plur. *tabrāti*: “marvellous treasures”.
- barū** “to be superabundant”. Cf. Hebr. בָּרִיא, בָּרֵא.
Piel-Ishtafal, Pres. *uštabarri*: “to be sated, to abound with”.
- biriš** adv. “in luxuriant pasturage”.
- barbaru** “leopard” or “jackal”. Ideogr. 𐎠𐎡𐎢𐎣 𐎤𐎥𐎦𐎧.
- birku** plur. *birkā, birkē*: “knee”; *tar-bit bir-ki-ia*: “my offspring”. Hebr. בֶּרֶךְ.
- [**barāmu**] Piel: “to weave coloured threads”.
- birmu** “brightly-coloured cloth, variegated stuff”. Ideogr. 𐎠𐎡𐎢𐎣. Hebr. בָּרוּם.
- bitrumu** “brightly-coloured”.
- barāḫu** Pret. *ibriḫ*: “to flash (of lightning), to blast”.
- birḫu** “lightning”. Hebr. בֶּרֶק.
- birītu** “fetters”.
- bašū** Pret. *ibši*; Pres. *ibaši* (rarely written *ipaši*); Part. *bāšū, bāši*; Perm. *baši*; “to be; to be inclined, directed”. Ideogr. 𐎠𐎡𐎢𐎣.
Shafel, Pret. *ušašši*: “to cause to be, to create” (Ideogr. 𐎠𐎡, in proper names); *hiṭta šubšū* “to commit sin”.
Ishtafal, Pret. *uštāšši*: “to make, create”.
- bušū** “property, possessions”. Ideogr. 𐎠𐎡𐎢, 𐎠𐎡𐎢𐎣.
- bašāmu** Pret. *ibšim*: “to build, form, prepare”.
Piel, Pret. *ubaššim*: “to form”.
- bašmu** “viper”.
- bītu** “house; temple”; *bīt ili* “temple”; *bīt durāni* in opposition to *alāni*: “walled or fortified cities”; *bīt nakamti* “treasure-house”; *bīt tuklāti* “stations for troops”. Ideogr. 𐎠𐎡𐎢𐎣. Hebr. בֵּית.

- bithallu* "saddle-horse"; sometimes written with determ. .
- batnu* word of uncertain meaning.
- batāku* Pret. *ibtuḫ*: "to rend, tear; to cut off, separate".
Piel, Pret. *ubattiḫ*: "to cut through, sever". Cf.
Hebr. .
- batḫu* "cleft, fissure, breach"; *batḫa ṣabātu* "to close a breach, restore".
- butāku* "destruction".
- šubtaḫtu* "flood"; written *šub-taḫ-ti*, which can also be read *ru-šum-ti*.
- bitrumu* see [*barāmu*].






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



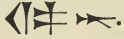






- gabbu* "all, the whole".
- gabrū* "answer, reply".
- gabāšu* Pret. *igbuš*: "to be firm, hard, proud".
- gabšu* "mighty".
- gibšu* constr. st. *gibiš*: "multitude".
- gugallu* "ruler, director". Ideogr. .
- gādu* prep. "up to; together with".
- guzalū* "messenger, servant, minister". Ideogr. .
- guḥlu* "stibium".
- [*galābu*] Piel, Pres. *ugallab*: "to brand".
- gallū* "evil demon, devil".
- galtu* fem. *galittu*: "terrible".
- gamālu* Pret. *igmil*; Imper. *gimil*: "to complete; to spare (the life of)"; with *ina* "to spare from". Cf.
Hebr. .
- gimillu* "mercy, sparing of life"; *gimillu turru* "to requite, take vengeance", see *tāru*.
- gitmālu* "perfect".











- gammalu* "camel". Ideogr.       . Hebr. גָּמַל.
- gamāru* Pret. *igmur* : "to complete, bring to an end". Cf. Hebr. גָּמַר.
Iftaal, Inf. *gimuru* employed as subs. "perfection, excellence".
Piel, Part. *mugammiru* : "to carry out, achieve".
- gamru* constr. st. *gamir* : "perfect".
- gimru* constr. st. *gimir* : "entirety, the whole"; *kal gimri* "everything; the world".
- gimirtu* constr. st. *gimrat* ; plur. *gimrēti* : "entirety, the whole"; *kiššat kal gimrēti* "the whole of the world".
- ginū* "appointed offering".
- gunu* "district (?)".
- gappu* "wing, feather".
- gipāru* "piece of land, field".
- gārū* plur. *gārē* : "enemy, opponent". Cf. Hebr. גָּרָה, גָּרָה.
- girru* "way; campaign, expedition".
- gišparru* "snare, trap".
- gašāru* "to strengthen, fortify". Cf. Hebr. קָשַׁר.
- gašru* "mighty".
- gišru* fem. *giširtu* : "strong, powerful".
- magšāru* "might, strength".
- gitmalu* see *gamālu*.

D

- [*da'ābu*] Part. *dā'ibu* : "to overwhelm (?)".
- dabābu* Pret. *idub* ; Pres. *idabub*, *idibub* : "to speak, converse, proclaim; to plan, intrigue"; *itti* . . . *ṭābūti dabābu* "to establish friendly relations with". Cf. Hebr. דָּבַב, דָּבַב.
- dibbu* "speech, message". Cf. Hebr. דִּבְרָה.













- dabru** masc. plur. *dabrūti*: "mighty".
- dagālu** Pret. *idgul*; Imper. *dugul*: "to look at, behold";
dāgil pāni "subject of, tributary to".
Shafel, Pret. *ušadgil*; Perm. *šudgul*: with *pānu* "to entrust to".
- daddaru** "stink".
- dadmu** plur. *dadmē*: "dwelling, habitation".
- Du'ūzu** } the month Tammuz. Ideogr. . Hebr. תמוז.
- Dūzu** }
- dāku** Pret. *idūk*: "to slay". Ideogr. . Cf. Hebr. דָּבַח.
Išteal, Pret. *iddūk*: "to slay".
- tidūku** "battle".
- dikū** Pret. *idki*: "to summon, assemble".
- dakkassu** word of uncertain meaning.
- dalābu** "to be in trouble".
Piel, Part. *mudallību*: "to afflict, oppress".
- dalibtu** plur. *dalbāti*, *da-al-pa-a-te*: "affliction".
- dalāhu** "to confuse, to disorder"; Inf. *dalāhu* employed as subs. "trouble"; , *šāru dālihu* "disturbing wind, whirlwind". Hebr. דָּלַח.
Shafel, Inf. *šudluhu*: "to confound, destroy".
- dalihtu** plur. *dalhāti*: "disturbance".
- dalālu** Pret. *idlul*: "to bow down, humble oneself, worship". Cf. Hebr. דָּלַל.
- dallalu** "cripple".
- dullu** "service, work, task".
- daltu** constr. st. *dalat*; plur. *dalāti*: "door". Ideogr. . Hebr. דֶּלֶת.
- dāmu** "blood". Ideogr. . Hebr. דָּם.
- dimu** plur. *dimā*: "tear". Cf. Hebr. דִּמְעָה.
- dimtu** "tears, weeping". Hebr. דִּמְעָה.
- damāmu** Pres. *idammum*: "to lament, moan".
- dumāmu** "howling, lamentation".

- dimmu* "column, obelisk".
- damāķu* "to be friendly, favourable, propitious". Ideogr. 
Piel, Inf. *dummuķu*: "to make favourable; show favour".
- damķu* fem. *damiķtu*; plur. *damķūti*, fem. *damķāti*: "friendly, good, favourable; health-giving (of water-supply); trusty (of warriors)". Ideogr. .
- damiķtu* "mercy, favour"; plur. *damķāti* "good deeds".
Ideogr. .
- dumķu* } "favour, good fortune; comeliness". Ideogr.
dunķu } .
- dimtu* plur. *dimāti*: "pole, post".
- dimtu* see *dimu*.
- dānu* Pret. *iđin*; Pres. *iđān*: "to judge".
- dīnu* "judgment". Hebr. .
- daianu* "judge". Ideogr. . Cf. Hebr. .
- danānu* "to be strong".
Piel, Pret. *udannin*; Inf. *dunnunu*: "to strengthen, make fast".
- danānu* "might, power".
- dannu* fem. *dannatu*; plur. *dannūti*, fem. *dannāti*: "strong, mighty". Ideogr.   .
- danniš* adv. "very much, exceedingly"; also written with phonetic complement *is*, i. e. *danniš*. Ideogr. .
- dannatu* "foundation, base; distress, affliction (ideogr. )".
- dannūtu* "strength, strong point, fortress"; *ali dannūti* "fortress, stronghold".
- dandannu* "strong, all-powerful".
- dunķu* see *damāķu*.
- dapnu* "strong, mighty".
- dapinu* "strong".

- duppu** "tablet". Ideogr. .
- dipāru** plur. *dipārāli*: "torch". Ideogr. .
- dupšimtu** plur. *dupšimāti*: "destiny - tablet". Ideogr. 
.
- dupšarru** "scribe"; usually written   , *i. e.*
amēlu dup-šar.
- dārū** fem. *dārītu*; plur. *dārūli*, fem. *dārāli*: "lasting, continual, everlasting"; *ana dārāli* "for ever, continuously"; *parak dārāli* "an everlasting shrine". Ideogr.  . Cf. Hebr. דָּוָר.
- dāriš** adj. "eternal"; *ana dāriš* "for ever".
- dūru** plur. *dūrāni*: "wall"; *dūr appi* lit. "the wall of the face", *i. e.* "the cheek"; see also *bītu*. Ideogr. .
- dirratu** "whip (?)".
- duruššu** "foundation".
- dāšu** Part. *dāiš*: "to tread under foot, crush, destroy".
Cf. Hebr. דָּוָשׁ.
- [**dašū**] "to abound, be luxuriant". Hebr. נִשְׁפָּדַף.
Piel-Shafel, Pret. *uš-daš-ša-a*: "to cause to have in abundance, to endow with".

Z

- [**zābu**] Pret. *izūb*: "to melt, dissolve". Hebr. זָוַב.
- zāzu** "to divide".
Piel, Pres. *uzāz*: "to divide".
- zaḥalū** a bright stone or metal.
- zakāru** Pret. *izkur*; Pres. *izakar*: "to name, call upon, proclaim, speak, tell"; *šuma zakāru* "to name a name", *i. e.* "to bear a name, to exist". Cf. Hebr. זָכַר.
Piel, Perm. *zukkur*: "to name"; *šu-ma la zuk-ku-ru* "they were not named, did not exist".

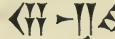

- zikru* constr. st. *zikir*: "name, speech, word, mention, renown". Hebr. זִכָּר.
- zikaru* } "male; man"; *zikru ḡardu* "valiant hero". Ideogr.  . Hebr. זִכָּר.
- zikrītu* plur. *zikrēti*: "women of the palace". Ideogr.    .
- zalpu* "wicked".
- zalıptu* constr. st. *zalpat*: "wickedness, iniquity".
- zamū* Piel "to exclude from"; Perm. *zumu* "excluded from".
- zumbu* (*i. e. zubbu*): "fly". Hebr. זָבַב.
- zamāru* "to sing". Hebr. זָמַר.
- zamāru* "song".
- zammeru* plur. *zammerē*: "singer, musician". Ideogr.    .
- zammertu* plur. *zammerēti*: "female musician". Ideogr.  .
- zumru* constr. st. *zumur*, rarely *zumir*: "body".
- zinū* "to be angry".
- zinū* "angry".
- zanānu* "to rain".
- zanānu* Shafel, Pres. *uṣaznan*: "to cause to rain".
- zanānu* "to provide for, care for, support".
- zanānūtu* "provision, abundance".
- ziḡu* Pret. *izīḡ*: "to blow, storm, rage".
- zūḡu* constr. st. *zūḡ*: "foot-soldiers"; *zūḡ šēpē* "foot-soldiers, infantry".
- zaḡāpu* Pret. *izḡup*, *iṣḡup*: "to place, set up, erect". Hebr. זָקַף.
- ziḡḡuratu* "peak of a mountain; temple-tower".
- [*zaḡātu*] "to be sharp, pointed".
- zaḡtu* "sharp, pointed".
- ziḡtu* "spur".

- zāru** Pret. *izīr*; Pres. *izirri*: "to hate, conceive a hatred for"; Part. *zā'iru* "enemy". Hebr. זָרַר.
 Piel, Imper. *zīr*: "to abandon".
- zīrūtu** plur. *zīrāti*: "hatred".
- [**zarū**] Part. *zārū*: "to beget". Cf. Hebr. זָרַע.
- zēru** "seed, descendants". Ideogr. זָרַע, זָרַע. Hebr. זָרַע.
- zarābu** "to be oppressed".
 Piel, Pret. *uzarrib*: "to oppress, afflict".
- zarbiš** adv. "in trouble".
- zurbu** constr. st. *zurub*: "trouble, affliction".
- [**zARBABU**] Nifal, Perm. 3 plur. *nazarbubū*: "to fume, to be furious".


ח

- ḥabāšu** 3 plur. Perm. (?) *ḥa-ba-šu*: "to be filled, swelled out (?)".
- ḥabātu** Pret. *iḥbut*; Pres. *iḥbat*: "to plunder".
- ḥubtu** constr. st. *ḥubut*: "booty; captives".
- ḥegallu** "abundance". Ideogr. חֶבֶל, חֶבֶל.
- ḥadū** Pret. *iḥdi*: "to rejoice"; with prep. *ana* "to rejoice in or at"; Inf. *ḥadū* employed as subs. "joy".
 Hebr. חִדָּה.
- ḥadiš** adv. "joyfully".
- ḥidūtu** plur. *ḥidāti*: "joy". Ideogr. חֶבֶל, חֶבֶל.
- ḥazānu** plur. *ḥazānāti*: "ruler, governor". Ideogr. חֶבֶל, חֶבֶל.
 חֶבֶל, חֶבֶל (?).
- ḥāṭu** Pret. *iḥil*: "to see, survey".
- ḥaṭū** Pret. *iḥti*; Pres. *iḥaṭti*: "to sin". Hebr. חָטָא.
- ḥiṭṭu** }
ḥiṭu } "sin"; *bēl ḥiṭi* "sinner".
- ḥiṭītu** plur. *ḥiṭāti*: "sin, iniquity".
- ḥaṭṭu** "sceptre". Ideogr. חֶבֶל, חֶבֶל, חֶבֶל, חֶבֶל.
- [**ḥālu**] Pret. *iḥul*: "to tremble, quiver". Cf. Hebr. חָוַל.

- ḥaialtu* "army, host". Cf. Hebr. הַיָּלָוֶה.
- ḥalšu* plur. *ḥalšē*, *ḥalšāni*: "fort, entrenchment"; written ḥalš ḥalš. Cf. Hebr. חָלַשׁ.
- ḥalāḳu* Pret. *iḥliḳ*: "to be destroyed; to flee". Ideogr. ḥal ḥal.
Ifteal, Pret. *iḥtalik*: "to be lost".
Piel, Pret. *uḥallik*; Prec. *liḥallik*; Part. *muḥallikū*; Inf. *ḥullukū*: "to destroy, cast down".
- ṣaḥluḳtu* "destruction".
- [*ḥamū*] Perm. 2 fem. sing. *ḥamāti*: "to be of good cheer, be comforted (?)".
- ḥamāṭu* Pret. *iḥmuṭ*; Imper. *ḥumuṭ*: "to hasten".
- ḥitmuṭiš* adv. "swiftly, in haste".
- ḥamāṭu* Pret. *iḥmuṭ*: "to burn".
Piel, Pres. *uḥammaṭ*: "to make glow, to light up".
Ishtafal, Part. *muṣtaḥmiṭu*: "to flame, burn".
- ḥamāmu* Pret. *iḥmum*: "to rule, direct".
- ḥāmīru* see *ḥā'īru*.
- ḥanšu* "fifth". Ideogr. ḥan. Hebr. חַמֵּשׁ.
- ḥasāsu* Pret. *iḥsus*: "to think, conceive, plan, invent; to recollect, to set in the memory".
Ifteal, Imper. *ḥissas* (for *ḥiṣsas*): "to understand".
- ḥasīsu* "wisdom, understanding".
- ḥipū* Pret. *iḥpi*: "to shatter, destroy; to split".
Ifteal, Pret. *iḥtepi*: "to shatter".
Piel, Part. *muḥippi*, *muḥip*: "to shatter, destroy".
- ḥaṣbu* subs. of uncertain meaning.
- ḥāḳu* Pret. *iḥiḳ*: "to mingle together (intrans.)".
- ḥarū* Pret. *iḥri*: "to dig".
Iftaal, Pret. *uḥtarri*: "to dig".
Shafel, Pret. *uṣaḥri* "to cause to dig out".
- ḥā'īru* }
ḥāmīru } "spouse, husband".



- ḥīrtu* }
ḥīratu } "spouse, wife".
ḥuribtu "desert". Hebr. חֲרִיבָה.
ḥarbašu "power of striking terror, fury".
[ḥarmaṣu] "to destroy".
 Shafel, Part. *mušḥarmiṣu*: "to destroy".
[ḥarmamu] Shafel, Prec. *lišḥarmim*: "to overpower, destroy".
ḥurāṣu "gold". Ideogr. . Hebr. חֲרוּץ.
ḥarrānu "way, road". Ideogr. .
ḥuršu plur. *ḥuršāni*: "mountain, wooded highland". Cf.
 Hebr. חֲרָשׁ.
ḥīrtu }
ḥīratu } see *ḥā'iru*.
ḥāṣu Pret. *iḥiṣ*: "to hasten, set out, go". Hebr. חָוֵשׁ.
ḥašāḥu Pret. *iḥšuh, iḥših*: "to long for, desire".
ḥušāḥu }
ḥušaḥḥu } "hunger, famine".
ḥašalu "destroyer".
ḥitmuṣiṣ see *ḥamāṣu*.
ḥatanu "son-in-law". Hebr. חֲתָן.

Ṭ




- ṭābu* Pret. *iṭib*; Pres. *iṭāb, iṭib*: "to be good, well-pleasing". Hebr. טוֹב.
 Piel, Part. *muṭibu*: "to make joyful"; Inf. *ṭabbu*
 (constr. st. *ṭub*) "joy".
ṭābu fem. *ṭābtu*: "good, pleasant; loud (of the voice)".
 Ideogr. .
ṭābiṣ "joyfully, cheerfully".
ṭābtu plur. *ṭābtāti* (?): "benefit".
ṭibū "to sink". Hebr. טָבַע.
 Iftaal, Pret. *uṭṭibbi*: "to make sink, duck under".

- ṭabāḥu** "to slaughter". Hebr. טָבַח.
 Piel, Pres. *uṭabbah*: "to slaughter".
- ṭaḥū, ṭeḥū** Pret. *iṭhi*; Pres. *iṭhi*, *iṭḥhi*: "to draw near, approach".
- ṭīṭu, ṭiṭṭu** "clay, mud, earth".
- ṭēmu** "understanding, mind; account, instructions, command". Hebr. טָעַם.
- ṭarādu** "to drive away, hunt". Cf. Hebr. טָרַד.
 Piel, Pres. *uṭarrad*: "to hunt".

K

- kī** conj. "as, when, after, since, for". Hebr. כִּי.
 prep. "like, according to".
- kī'am** adv. "thus".
- kīma** prep. "like, as, according to; corresponding to, in place of"; adv. "as soon as". Ideogr. .
- kīmē** "just as".
- kabāsu** Pret. *ikbus*: "to tread". Cf. Hebr. כָּבַס.
 Piel, Pret. *ukabbis*; Part. *mukabbisu*: "to tread down, trample on".
 Shafel, Inf. *ṣukbusu*: "to cause to tread down, to batter (of siege-engines)".
- kibsu** constr. st. *kibis*: "footstep, tread".
- kibru** constr. st. *kibir*: "bank (of a river)".
- kibratu** plur. *kibrāti*: "region; quarter of heaven". Ideogr. . Hebr. כְּבִרָה.
- kabātu** "to be heavy, weighty". Hebr. כָּבַד.
 Piel, Pret. *ukabbil*, *ukebit*: "to honour".
 Iftaal, Pret. *uktebit*: "to honour".
- kabtu** fem. *kabittu*: "heavy, weighty, pre-eminent".
- kabittu** with pron. suffixes *kabtat*: "spirit, mind; midst (?)".
- kibātu** "abundance, great quantity".

- kudurru* }
kuduru } "boundary, frontier". Cf. Hebr. כְּדֹר, כְּדָר.
- kīkī* adv. "so, to such an extent".
- kakku* "arm, weapon". Ideogr. 𐎠 𐎢𐎽.
- kukku* "darkness".
- kakkabu* plur. *kakkabāni*: "star". Ideogr. 𐎠𐎠𐎶𐎶𐎶𐎶. Hebr. כּוֹכָב.
- kikkišu* "reed-house".
- kālu* "to hold". Hebr. כּוּל.
 Piel, Part. *mukīlu*: "to hold; to hold high, raise".
- kalū* Pret. *iklu*, *iktā*; Pres. *ikallu*, *ikallā*: "to hold back, restrain, prevent; to withhold, refuse". Hebr. כָּלָא.
- kalū* Pret. *iktā*; Pres. *ikallā*: "to cease, come to an end".
 Hebr. כָּלָה.
- kalū* constr. st. *kal*: "all, the whole". Ideogr. 𐎠𐎶.
- kalāmu* "all, everything; of every kind".
- kališ* "altogether, completely".
- kalbu* constr. st. *kalab*: "dog, hound". Ideogr. 𐎠𐎶 𐎢𐎽.
 Hebr. כָּלָב.
- kalbannāti* (plur.) siege-engines.
- [*kalālu*] "to be complete". Cf. Hebr. כָּלַל.
 Shafel, Pret. *ušaklil*; Part. *mušaklilu*; Inf. *šuklulu*:
 "to complete".
 Ishtafal, Part. *muštaklilu*, fem. *muš-tak-li-la-at*: "to carry out, fulfil".
- kullatu* "totality, all, the whole"; also written *kul-la-ta-an*.
- kilallān* }
kilallē } "both; on both sides".
- kalāmu* see *kalū*.
- [*kalāmu*] Piel, Pret. *ukallim*; Inf. *kullumu*: "to cause to see, show to, display".
- [*kalmū*] Nifal, Pret. *ikkilmi*: "to look upon".


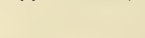
- kališ* see *kalū*.
- kamū* Pret. *ikmi*, *ikmu*; Pres. *ikammi*: "to conquer, overcome, take captive".
- kamū* plur. *kamūti*: "bound, captive".
- kamūtu* "captivity, condition of imprisonment"; *kamūtsu ilki* "as a prisoner he took him".
- kamātu* "enclosure".
- kī'am* }
kīma } see *kī*.
kīmē }
- kīmu* "family".
- kimtu* "family".
- kamālu* Pret. *ikmil*: "to be angry".
- kimiltu* "anger, wrath".
- kummu* "thy, thine".
- kamāsu* Pret. *ikmis*: "to bow oneself, to bow down".
 Iftaal, Pret. *uktammis*: "to be bowed down, overwhelmed".
 Ishtafal, Pret. *uštakmis*: "to cause to bow down".
- kamāru* "to strike down"; Inf. used as subs., e. g. *ka-mar-šū-nu aš-kun* "I struck them down".
- kamāru* "net".
- kamāriš* adv. "in a net or snare".
- [*kamāru*] Piel, Inf. *kummuru*: "to make plentiful".
 Iftaal, Prec. *lik-tam-me-ra*: "to be made plentiful".
- kamātu* }
kamūtu } see *kamū*.
- kimtu* see *kīmu*.
- [*kānu*] Piel-Shafel, Pret. *uškān*: "to humble oneself, make obeisance".
- kānu* Pret. *ikān*; Pres. *ikān*; Perm. *kān*, *kēn*: "to stand, be established, be firm, endure". Ideogr. , , Hebr. .

Piel, Pret. *ukīn* ; Part. *mukinnu* ; Perm. *kun* ; Inf. *kunnu*, constr. st. *kun* : “to set, fix, make firm, hold fast, found, establish, appoint, arrange”; *kun libbi* “truth, constancy”.

Iftaal, Pret. *uktīn* : “to set, fix, arrange”.

kaianu “continuous, enduring, imperishable”.

kaian
kaiana
kaianamma } adv. “continuously”.

kīnu “firm, sure, established, true”. Ideogr. .
Hebr. .


kīniš adv. “truly, legitimately, carefully”.

kittu “right, justice”.

[*kanū*] Piel, Pret. *ukanni* : “to prepare carefully”.

kīnātūtu “service ; servants”.

kanāku Pret. *iknuk* : “to seal”.

kunukku “seal”. Ideogr. .

kanānu “to crouch down”.

Piel : “to press down”; Perm. *kunnun* “bowed, crouching”.

kanāšu Pret. *iknuš* : “to bow down, submit”.

Iftaal, Perm. *kitnušu* “subject”.



Piel, Pret. *ukanniš* : “to force into submission”.

Shafel, Pret. *ušakniš*, *ušikniš* ; Part. *mušaknišu* : “to cause to submit, bring into subjection”.

kanšu adj., plur. *kanšuti* : “subject”.

kasū “to bind, take captive”.





















Iftaal, Pret. *iktasi* : “to bind, fetter”.






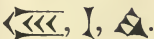

Iftaal, Pret. *uktassa* : “to be bound”; ideogr. ,
e. g.  = *uktassa* (?).

kasītu “fetter, bonds”.

kasū Pret. *iksu* : “to cover, to hide oneself”. Hebr. .




Iftaal, Pres. *uktassi* : “to serve as a hiding-place for”.

- kisukkiš* adv. "in confinement".
- Kislimu* the month Kislev. Ideogr. . Hebr. כִּסְלִי.
- kussū* "throne"; *kissū nīmedi* "seat". Ideogr.   ,
. Cf. Hebr. כִּסֵּא.
- kaspu* constr. st. *kasap*: "silver, money". Ideogr.  .
 Hebr. כֶּסֶף.
- kusapu* subs. of uncertain meaning.
- kusariḫḫu* "ram (?)"; plur. written *ku-sa-rik-ki*.
- kapādu* Pret. *ikpuḍ*: "to plan, think, consider, ponder on".
- kappu* (*i. e. kanpu*) "wing". Hebr. כַּנָּף.
- kippāti* (plur.) "the ends (of heaven and earth)". Cf. Hebr. כַּנְפוֹת הָאָרֶץ.
- kappu* "hand". Hebr. כַּף.
- kaparru* "sheep-boy".
- kupru* "bitumen". Ideogr.     . Cf. Hebr. כֶּפֶר.
- kiššu* "dwelling, hall".
- kāru* "wall". Ideogr.   .
- [*karū*] "to fetch, bring".
 Ifteal, Pret. *ikteri*: "to summon".
- kirētu* "banquet". Cf. Hebr. כֶּרֶה.
- kirū* "plantation, garden". Ideogr.   .
- karābu* Pret. *ikrub*; Pres. *ikarrab*: "to be propitious, bless, pay homage to".
 Ifteal, Pret. *iktarab*: "to be propitious, to pay homage to".
- ikribu* "prayer".
- karāmu* "to cast down, overthrow".
- karmu* "ruin".
- karmiš* adv. "like a ruin".
- karmūtu* "ruin"; for *karmūta šūluku* see *alāku*.
- karmatu* "food, sustenance, support".
- karānu* "wine". Ideogr.  .

- kurunnu* "sesame-wine". Ideogr. .
- karru* "costly raiment".
- karšu* }
karašu } "belly". Cf. Hebr. כָּרֶשׁ.
- karāšu* "destruction".
- kišibbu* "seal".
- kašadu* Pret. *ikšud*; Pres. *ikašad*; Imper. *kušud*: "to reach, come up to, draw near, approach, come; to seize, take, attain to; to conquer, overcome".
 Ideogr. .
- Piel, Imper. *kuššid*: "to attain to, secure".
 Shafel, Pret. *ušakšid*: "to cause to attain; to cause to conquer"; with *kātu* "to cause the hand to conquer, to deliver into the hand".
- kišittu* "booty; possession; prisoners".
- kišādu* "neck; bank of a river". Ideogr. .
- [*kašāpu*] Pret. *ikšip*; Imper. *kišip*: "to enchant, cast a spell upon". Hebr. כִּשְׁפָה.
- kišpu* "enchantment, sorcery". Hebr. כִּשְׁפָה.
- kaššapu* "sorcerer". Ideogr. . Hebr. כִּשְׁפָה.
- kaššaptu* "sorceress". Ideogr. .
- [*kašāru*] Pret. *ikšir*: "to repair, set up again".
- kašāšu* Pret. *ikšaš*: "to assemble, collect(?)".
- kiššatu* "host, totality, the world". Ideogr. .
- kašūšu* "darling, beloved".
- kišittu* see *kašādu*.
- kištu* plur. *kišātu* "wood, forest".
- kātu* }
kāšu } fem. *kāhi*, *kāši*; plur. *kātunu*, *kāšunu*, personal pronoun: "thee, you".
kāša }
- kitū* "cloth". Ideogr. .

- katāmu* Pret. *iktum* : “to cover; to close (the lips); to overwhelm”.
 Piel; Inf. *kuttumu* : “to cover completely”.
kuttumu “covered, hidden”.
kitru “alliance”.
katrū “gift, present”.

L

- lā* negative particle : “not”. Hebr. לֹא.
 [Iē’u] Pres. *ilī’i* : “to be able”.
li’ū fem. constr. st. *li’at* : “strong, mighty, powerful”; *lā li’ū* “impotent, weak, unable”. Ideogr. 
litu “strength, might; triumph, victory”.
la’ātu “full extent (?)”.
 [Iē’u] “to wish”.
multa’ūtu “will, pleasure, determination”.
lū precative particle; particle of emphasis used with 3 and 1 pers. sing. and plur. Hebr. לָךְ.
lū conj. “or”; *lū . . . lū . . .*, *lū . . . ū . . .*, *lū . . . ū . . . lū . . .* “either . . . or . . .”.
lū “wild ox”.
littu “wild cow”.
 [Iabābu] Perm. 3 fem. sing. *labbat*, 3 masc. plur. *labbū* : “to be angry, to rage”.
libbātu “anger”.
libbu “heart; womb, bowels, courage”; *ina libbi*, *libbi*, *libbū* “in, in the midst of”; *ana libbi* “against”.
 Ideogr. . Hebr. לֵב, לֵבָב.
liblibbu “offspring, descendant”.
lubultu see *labāšu*.
labānu “to lay or cast flat”.
libittu plur. *libnāti* : “brick”. Ideogr. . Cf. Hebr. לֶבְנָה.






- labāru* Pret. *ilbur, ilbir* : “to grow old”.
Shafel, Pret. *ušalbir*; Pres. *ušalbar* : “to cause to become old, to prolong; to grow old”.
- labariš* adv. “into old age”; *labariš alāku* “to become old”.
- labiru* fem. *labirtu*; plur. masc. *labirūti*, fem. *labirāti* : “old, former”; *ki-ma la-bi-ri-im-ma* “as of old”.
- labāšu* Perm. *labiš*, 3 plur. *lab-šu* : “to clothe oneself, be clothed”; *ulāpa labāšu* “to enter into an alliance”.
Hebr. לָבַשׁ.
Iftéal, Perm. *libuš* : “to be clothed”.
Shafel, Pret. *ušalbiš* : “to clothe”.
- lubāšu* “garment”.
- lubuštu* }
lubultu } “garment”.
- nalbašu* “robe, garment”.
- labuttū* “ruler, governor”.
- libittu* see *labānu*.
- lištu* “hostage”.
- lalū* “fulness, abundance”; *la-li-e balāfi* “the fulness of life”.
- lilātu* “evening”. Hebr. לַיְלָה.
- lamū* Pret. *ilmi, ilme*; Perm. *lami*, 3 masc. plur. *lamū* : “to surround, catch, besiege”.
Shafel, Pres. *ušalmi*; Inf. *šulmū* : “to enclose, catch”.
- līmu* “period; eponymy”.
- lim* “thousand”.
- limētu* }
limītu } “neighbourhood”.
- lamādu* Pret. *ilmad*; Imper. *limad, li-mid-da* : “to learn, to perceive”; *lam-du* (Perm. 3 plur.) “trained”. Hebr. לָמַד.
Piel, Pret. *ulammid* : “to teach”. Hebr. לָמַד.
- limēnu* “to be evil”.

- limnu* fem. *limuttu*; plur. masc. *limnūti*, fem. *limnēti*: "evil, wicked, hostile". Ideogr. $\langle \text{I} \text{---} \text{II} \text{---} \text{I} \rangle$.
- limniš* adv. "evilly, terribly".
- limuttu* "evil, misfortune". Ideogr. $\langle \text{I} \text{---} \text{II} \text{---} \text{I} \rangle$, $\langle \text{I} \text{---} \text{II} \text{---} \text{I} \rangle$.
- lumnu* constr. st. *lumun*: "evil, wickedness, evil purpose".
- lumāšu* plur. *lu-ma-ši*: certain stars.
- lasāmu* "to gallop".
- līplīpi* "descendant". Ideogr. $\triangleleft \text{III} \text{---} \triangleleft \text{I} \text{---} \triangleleft \text{I} \text{---} \triangleleft \text{I} \text{---}$
- lapātu* Pret. *ilput*: "to turn, overturn, destroy". Hebr. לָפַט .
Shafel, Pret. *ušalpit*: "to destroy".
- šalpūtu* "destruction; misfortune".
- laḳū, liḳū* Pret. *ilḳi, ilḳā*; Prec. *liḳi*; Pres. *ileḳḳi, ilikḳi*; Imper. *liḳi*; Part. *liḳū*, fem. *li-ḳa-at, li-kat*: "to take, catch, receive". Ideogr. $\triangleleft \text{I} \text{---} \triangleleft$. Hebr. לָקַח .
Iftaal, Pret. *ilteḳi*: "to take possession of".
- lišānu* plur. *lišānāti*: "tongue, speech, nation". Ideogr. $\triangleleft \text{I} \text{---} \text{I} \text{---} \triangleleft$. Hebr. לָשׁוֹן .
- la'ātu* } see [Iē'u].
- lītu* }
- littu* see *lū*.

M






















- ma* enclitic particle of emphasis: the forms *me, mē, mi* and *mu* also occur.
- ma* enclitic particle: "and".
- mā* adv. "thus, as follows"; introduces direct speech.
- mū* plur. *mē*: "water". Ideogr. II . Cf. Hebr. מַי, מֵי, מֵי .
- magāru* Pret. *imgur*: "to render obedience to, to gratify"; Part. *māgīru*, plur. *māgīrē* "obedient".
- migru* constr. st. *mīgīr*: "darling, favourite".
- magšāru* see *gašāru*.

<i>ma'ādu</i> } <i>mādu</i> }	Pret. <i>im'id</i> , <i>imid</i> ; Pres. <i>ima'id</i> : "to be numerous, many, much, to swarm". Cf. Hebr. מְאִדָּ.
<i>ma'adu</i> } <i>mādu</i> }	fem. <i>ma'attu</i> , <i>matu</i> ; plur. <i>ma'adūti</i> , fem. <i>ma'adāti</i> : "many, much".
<i>ma'adiš</i>	adv. "greatly, exceedingly, much"; <i>ana ma'adiš</i> "in great numbers".
<i>mu'du</i>	plur. <i>mu'dē</i> : "abundance".
<i>madādu</i>	Pret. <i>imdud</i> ; Pres. <i>imandad</i> : "to measure". Hebr. מִדָּ.
<i>madatu</i> } <i>madattu</i> }	see <i>nadānu</i> . Z,
<i>mēhū</i>	"storm, tempest".
<i>maḥāzu</i>	"city, town". Cf. Hebr. מִצָּדָה, מִצָּדָה.
<i>maḥḥū</i>	fem. <i>maḥḥūtu</i> : "prophet, prophetess".
<i>maḥḥūtaš</i>	adv. "like one possessed".
<i>muḥḥu</i>	<i>ina muḥḥi</i> , <i>ana muḥḥi</i> : "on, upon; concerning; to, towards; against".
<i>muḥḥu</i>	"skull".
<i>maḥāšu</i>	Pret. <i>imḥaš</i> ; Pres. <i>imaḥḥaš</i> : "to smite". Hebr. מִיָּדָה. Isteal, Pret. <i>imdahiš</i> , <i>imdahḥiš</i> : "to fight"; Part. plur. <i>mundahḥišē</i> , <i>mundahḥšē</i> "warriors"; Inf. <i>miḥḥušu</i> employed as subs. "battle, attack".
<i>maḥāru</i>	Pret. <i>imḥur</i> ; Imper. <i>muḥur</i> : "to correspond to, rival; to oppose, fight; to go or come before; to pray to; to take from; to receive favourably; to be first, to have preeminence"; Part. <i>māhīru</i> "opponent, rival"; <i>lā maḥār</i> (Inf.), <i>la maḥra</i> , <i>lā maḥri</i> "invincible". Isteal, Perm. <i>miḥur</i> : "to correspond to, to lie over against". Piel, Pret. <i>umahḥir</i> , <i>umahir</i> ; Prec. <i>limahḥir</i> : "to come before; to bring before, offer"; Inf. <i>muḥḥuru</i> employed as subs. "offering", e. g. <i>muḥ-ḥu-ru u-ma-ḥir</i> "I offered an offering (libation)".

- Shafel, Pret. *uṣamḥir* : “to seek out, visit, punish”.
 Ishtafal, Pret. *uštamḥir* : “to set, place”.
 Nifal, Pres. *immaḥar* : “to be equalled”.
- maḥāriš** “against; in greater degree than, surpassing”.
maḥru constr. st. *maḥar* : “front”; *maḥri, maḥar, ana maḥri, ina maḥri* “in front of, before, against”; *adi maḥri* “into the presence of”; *ālik maḥri* “predecessor”; *šarru šu-ut maḥ-ri, šar ma-ḥar* “a former king”.
 Ideogr. .
- maḥrū** fem. *maḥrītu*; plur. masc. *maḥrūti, maḥrūtu* : “first, former”.
- miḥru** “battle, storm”.
miḥirtu “front”; constr. st. *miḥrit, miḥrat* employed as prep. “before, over against”.
- muḥru** constr. st. *muḥur* : “homage”.
mithariš adv. “together”.
tamḥaru “battle”.
- miṭṭu** “club (?)”. Ideogr. .
- mekū** word of uncertain meaning.
maksu “bond, fetter”.
makkūru “property, possessions”. Ideogr. . Cf. Hebr. .
- namkuru** } “property”.
nakkuru }
- malū** Pret. *imlī* : “to fill; to be full, to be full of, to be fulfilled”. Hebr. .
- Iftaal, Pret. *imtalī* : “to be filled with”.
 Piel, Pret. and Pres. *umalli, u-mal-lu-u, u-ma-al-la-a* : “to fill up”; with *ḫātu* “to fill the hands with, deliver into the hands of, invest with”.
 Iftaal, Pret. *um-ta-al-la* : “to fill with”.
 Piel-Shafel, Pret. *ušmalli* : “to fill”.

- malū* constr. st. *mal* : “fulness”; *mal, mala, mala ša* “as many as, as much as”. Hebr. מלא.
- malū* fem. *malitu* : “full”. Hebr. מלא.
- mīlu* “flood, stream”.
- malaḥu* “sailor”. Ideogr. 𐎠𐎢𐎡𐎢𐎡𐎢𐎡𐎢𐎡𐎢𐎡𐎢𐎡𐎢𐎡𐎢𐎡𐎢𐎡𐎢𐎡. Hebr. מלח.
- malāku* Pret. *imlik* : “to counsel, take counsel”; *malāku milku* “to come to a decision”, e. g. *mi-līk-šu mīl-ku* (Perm.) “he came to a decision”. Cf. Hebr. נמלך.
- Isteal, Pret. *imtalik* : “to take counsel with oneself”; with negative “not to take counsel with oneself, to be ill-advised”.
- maliku* } constr. st. *malik* : “prince; arbiter, counsellor”.
malku } Hebr. מלך.
- malikūtu* “rule, empire; position of counsellor”.
- malkūtu* “lordship, dominion”.
- milku* constr. st. *mīlik* : “counsel”.
- malāku* see *alāku*.
- millu* “troop, gang (?)”.
- melammu* plur. *melammē* : “brightness, splendour, majesty”.
- malmališ* adv. “into two parts, asunder”.
- mulmullu* “dart, spear, javelin”.
- malāsu* Pret. *imlus* : “to pluck out”.
- multa’ūtu* see [*Iē’u*].
- mama* see *manma*.
- mima* } see *minma*.
mimma }
- mimmū* see *minmū*.
- mamman* see *manman*.
- mummu* “uproar, confusion”.
- mamītu* see *amū*.
- manū* Pret. *imnu* ; Pres. *imānu, imāni* : “to count, reckon,

- allot; to recite (an incantation)"; *ana lā manī* (Inf.) "without number". Hebr. מְנָה.
- mēnu* "number",
- minūtu* plur. *mināti*: "number; space, period".
- manū* "maneh"; generally written מַנְיָ. Hebr. מְנָה.
- minū* gen. *minē*, *minī*; acc. *minā*, interrogative pronoun: "what?".
- mandattu* see *nadānu*.
- manzazu* }
manzaltu } see *nazāzu*.
- manāhtu* see *nāhu*.
- manāma* indefinite pronoun: "anyone"; with negative "no one".
- manma* }
mama } indefinite pronoun: "anyone, any".
- minma* }
mimma } indefinite pronoun: "anything, everything, whatever"; *mimma šumšu* "everything that bears a name, *i. e.* that exists; everything, various objects, of every kind".
- mima* }
- minmū* }
mimmū } indefinite pronoun: "anything, whatever, all of"; also "something of, a little of", *e. g.* *mimmū šēri* "early dawn".
- manman* }
mamman } indefinite pronoun: "anyone"; with negative "no one".
- mannu* interrogative pronoun: "who? whom?".
- minūtu* see *manū*.
- misū* Pret. *imsi*: "to wash".
Piel, Prec. *limissi*: "to wash clean, purify".
- [*masāku*] Shafel, Pres. *ušamsak*: "to withhold, keep back, conceal".
Ishtafal, Pres. *uštamsak*: "to be kept back, hindered".
- musarū* }
mušarū } "inscription".

- [*māṣu*] Perm. *mīṣ* : “to be little, to be less (?)”.
- maṣū* Perm. *maṣi* : “to be wide ; to be enough, sufficient”.
- [*maṣāru*] Piel, Pret. *umaṣṣir* : “to divide”.
- [*maṣāru*] Nifal, Pret. *immaṣir* : “to be banded together (?)”.
- miṣru* constr. st. *miṣir* ; plur. *miṣrātu*, *miṣrēti* : “boundary ; section ; territory”.
- maṣṣaru* }
maṣṣartu } see *naṣāru*.
maṣartu }
- maḳātu* Pret. *imḳut* : “to fall, fall upon”.
- Iftaal, Pret. *imtaḳut* : “to fall”.
- Shafel, Pret. *uṣamḳit*, *uṣimḳit* ; Part. *muṣamḳitu* : “to overthrow” ; Inf. *ṣumḳutu* (ideogr. ) employed as subs. “conquest”.
- maḳittu* “ruins”.
- miḳtu* constr. st. *miḳit* : “chasm, abyss”.
- māru* “to send”. *cf. Heb.*  = 
- Piel, Pret. *uma'ir* ; Pres. *uma'ar*, *umār* : “to send ; to rule ; to command, to commission” ; Inf. *mu'uru* employed as subs. “rule, lordship”. Ideogr. .
-  Iftaal, Pret. *umta'ir* : “to command, enjoin upon”.
- tamartu* “present, gift”.
- māru* plur. *mārē* : “son” ; *mār māri* “grandson” ; *mārē ali* “townsfolk”. Ideogr. ,  .
- mārtu* constr. st. *mārat* ; plur. *mārāti* : “daughter”. Ideogr.  .
- mārūtu* “sonship”. Ideogr.  , .
- mār-šipri* “messenger, envoy” ; written   ,     .
- mēriltu* see *erēšu*.
- mirānu* “power (?)”.
- marāṣu* Pret. *imraṣ* : “to be steep, difficult ; to be strong”.
- marṣu* masc. plur. *marṣūti* : “steep ; difficult, grievous”.

- marāšu* Perm. *mariš*: "to be sick".
Iftaal, Pres. *imtaras*: "to be or fall sick".
Shafel: "to make sick"; Perm. *šumruš* "sick, afflicted".
- maršu* "sick, woeful, afflicted".
maršiš adv. "afflicted, in tribulation".
- marāru* "to be bitter". Hebr. מָרַר.
Shafel, Pret. *ušamrir*: "to make bitter, to cause to rage (of weapons)".
- martu* "gall". Cf. Hebr. מָרָה, מְרָרָה.
namurratu constr. st. *namurrat*: "anger, rage".
- mu'irrūtu* see 'āru.
- maršu* fem. *maruštu*: "evil"; the fem. *maruštu* is also employed as subs. "sorrow".
- mērištu* see *erēšu*.
- martu* see *marāru*.
- mašū* Pret. *imši*: "to forget".
Nifal, Pret. *immaši*: "to be forgotten".
- mūšu* "night".
mušītu plur. *mušāti*: "night".
- mūšabu* see *ašābu*.
- mašādu* "to overcome".
Iftaal, *um-daš-šad*: meaning uncertain.
- mašdū* word of uncertain meaning.
- mašāhu* Pret. *imšuḥ*: "to measure".
- mašku* constr. st. *mašak*: "skin, hide". Ideogr. 𐤎𐤍𐤏𐤋.
- mašālu* "to be like". Cf. Hebr. נִמְשַׁל.
Piel, Pret. *umaššil*: "to make like, to imitate".
Shafel, Inf. *šumšulu*: "to make like, to divide into equal parts".
- mišlu* constr. st. *mišil*: "half".
- tamšīlu* "likeness, image".
- mašlu* constr. st. *mašal*: "whole".

- [*mašāru*] Piel, Pret. *umaššir*; Prec. *limešir*; Pres. *umaššar*; Imper. *muššir*: “to leave, forsake, abandon; to loose, to let go free; to permit, allow; to cease”.
Iftaal, Pret. *umdaššir*: “to let loose”.
- mēšaru* } see [*ešēru*].
mīšaru }
- mušarū* see *musarū*.
mušitu see *mūšu*.
mati “when?”; *adi mati* “how long? when?”. Hebr. מַתִּי.
matīma “whenever”; *ana matīma* “for ever, always”.
mātu plur. *mātāfi*: “land”. Ideogr. 𐎠, 𐎡 | 𐎢 | 𐎣.
mātu Pret. *imūt*; Pres. *imāt*: “to die”. Hebr. מוֹת.
Iftaal, Pres. *imtūt*: “to die”.
mītu plur. *mītūti*, *mi-tu-ta-an*: “dead”.
mūtu “death”.
mutu “man, husband”. Cf. Hebr. מַת.
mithariš see *maḥāru*.
mitlūtu “might, power”.
matīma see *mati*.
matḫu “sweet drink, mead”. Cf. Hebr. מֶתֶק.
mētiḫu see *eḫēku*.
muttu “front”.
muttiš “before”.
muttatu “countenance, face”.

N

- ni* enclitic particle, appended to verbs especially in relative sentences.
[*nē'u*] Pret. *inī*: “to stop, restrain, hinder”. Hebr. נָא.
nītu “enclosure”.
nabū Pret. *ibbi*; Pres. *inambi*; Imper. *ibi*; Perm. *nabi*: “to call, name; to command; to appoint, proclaim”;

šuma nabū "to be named, bear a name, exist".

Cf. Hebr. נָבַא.

Iftéal, Pret. *ittabi* : "to name, call by name".

Piel, Pret. *unambi*, *unamba* : "to cry aloud, lament".

nību "number".

nibittu constr. st. *nibit* : "name; chosen one, elect"; *nibit šumi* "mention of the name, name".

nibḥu "enclosure(?)".

nabālu Pret. *ibbul*, *ibul* : "to destroy".

Iftéal, Pret. and Pres. *ittabal* : "to destroy; to steal(?)".

nuballu "talon, claw (of an eagle)".

nablu "flame".

nabnītu see *banū*.

nībartu }
nībirtu } see *ebēru*.

nibittu see *nabū*.


nagū plur. *nagē* : "region, district, land".

nagbu constr. st. *nagab* : "the whole".

nagāgu Pres. *inagag* : "to cry, to bellow".

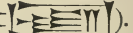
nādu Prec. 3 plur. *li-na-du*; Pres. *ina'd*, *i-na-du* : "to exalt, praise".

Iftéal, Pret. *itta'id* : "to exalt, glorify; to exalt oneself"; Part. *mutta'idu* "arrogant".





nā'idu }
nādu } "exalted". Ideogr. 

tanattu plur. *tanādātu* : "glory, honour".


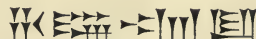
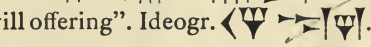

tanittu "glory, honour".

nadū Pret. *iddi*; Pres. *inadi*; Imper. *idi*; Perm. *nadi* : "to throw, cast, cast down; to lay (a foundation), to set or place (a dwelling), to found (a shrine); to dispense (commands); to raise (a cry), to recite a spell or incantation (ideogr. ).








Iftéal, Pret. *ittadi* : "to lay, bring upon".


- Iftaneal, Pret. *ittanamdi* : "to utter (a spell)".
 Nifal, Pret. *innadi* : "to be cast".
- nadānu* Pret. *iddin*; Pres. *inaddin*, *inamdin*, *iddan* : "to give, deliver, grant, allow; to sell; to make, create"; *nadān* (Inf.) *šatti* "yearly gift". Ideogr. . Cf. Hebr. .
- Ifteal, Pret. *ittadin* : "to hand over".
- nudunnū* "gift".
- mandattu*
madattu } "tax, tribute".
madatu }
- nadru* plur. masc. *nadrūti* : "fierce".
- nazāzu* Pret. *izziz*; Pres. *izzaz*; Imper. *iziz* : "to stand, stand up, take one's stand". Ideogr. .
 Ifteal, Pret. *ittaziz* : "to stand, take one's stand".
 Shafel, Pret. *ušāziz*, *ušēziz*, *ušziz* : "to set, set up, fix, establish".
- manzazu* "place, station, resting-place"; *man-za-az bāb e-kur* "that stood before the gate of the temple".
- manzaltu* (*i. e. manzastu*) : "place, position".
- šēzuzu* masc. plur. *šēzuzūti* : "erect, reared on end".
- nāḥu* Pret. *inūḥ* : "to rest; to be appeased". Hebr. .
 Piel, Pret. *unīḥ*; Prec. *linīḥ*; Inf. *nuḥḥu* : "to bring to rest, compose, pacify; to overpower, conquer".
- nīḥu* fem. *nīḥtu* : "quiet, peaceful".
- nīḥtu* "rest".
- manāḥtu* "couch".
- niḥēsu* Pret. *iḥḥis*; Pres. *inaḥḥis*, *inamḥis* : "to subside; to go, depart".
 Ifteal, Pret. *itteḥis* : "to retreat".
- nuḥṣu* "abundance".

- naṭālu** Pret. *iṭṭul*; Pres. *inaṭal*, *inaṭṭal*: "to look, behold, gaze, look up, glance".
Iftaal, Pres. and Pret. *ittaṭal*: "to look upon, see".
Iftaneal, Pres. *ittanaṭal*: "to gaze".
- niṭlu** constr. st. *niṭil*: "look, sight".
- nakkuru** see *makkūru*.
- nikiltu** plur. *niklāti*: "cunning; cunning plan, device". Cf. Hebr. נִכְלָל.
- [**nakāmu**] "to heap up".
Piel: "to heap up, hoard"; Perm. *nukkum* "stored, heaped up".
- nakmū** "heaped up, hoarded".
- nakamtu** plur. *nakamāti*: "treasure"; *bīt nakamti*, plur. *bīt nakamāti*, "treasure-house".
- nakāsu** Pret. *ikkis*: "to cut off, to cut down".
Piel, Pret. *unakkis*; Imper. *nukkis*: "to cut off, tear off".
- niksu** constr. st. *nikis*: "cutting off; breach".
- nakāru** "to be altered; to be hostile". Cf. Hebr. נָכַר, נִכְרִי.
Iftaneal, Pres. *ittanakar*: "to be hostile".
Piel, Pret. *unakkir*; Pres. *unakkur*: "to alter, change (trans)".
Iftaal, Pres. *uttakkar*: "to be altered".
- nakaru** "hostile; foe".
- nakiru** plur. *nakirē*: "enemy, foe". Ideogr. ✠, ✠✠✠✠ ✠.
- nakru** fem. *nakirtu*: "hostile"; as subs. "enemy". Ideogr. ✠, ✠✠✠✠ ✠.
- nakriš** adv. "as a foe, with hostile intent".
- nukurtu** "hostility". Ideogr. ✠ ✠.
- [**nālu**] Perm. *nīl*: "to lie, lie down". Cf. Hebr. נָהַל, נִהָל.
- nalbašu** see *labāšu*.
- [**namū**] Piel, Pret. *unammi*: "to destroy".



- nīmedu* see *emēdu*.
- namkuru* see *makkūru*.
- nīmeķu* see *emēķu*.
- namāru* Pret. *immir* : "to shine, be bright".
Piel, Pret. *unammir* ; Pres. *unammar* ; Imper. *nummir* : "to make bright, to give light to".
- namru* fem. *namirtu* : "bright".
- namirtu* "brightness, light".
- namrirru* "brightness".
- nammaššū* "beast".
- nīni* }
nīnu } see *anīnu*.
- nūnu* "fish". Ideogr. .
- nūn-amēlu* "fish-man". Ideogr. .
- nindabū* "offering, free-will offering". Ideogr. .
Cf. Hebr. נְדָבָה.
- nannaru* "light".
- nisū* Pret. *issi* : "to retreat, recede from". Hebr. נָסָה.
- nisiggu* "spoil from hunting (?)".
- nasāḥu* Pret. *issuḥ* ; Pres. *inassah* : "to tear away or out, to carry off, remove". Hebr. נָסַח.
- nasāku* Pret. *issuk* : "to set in position, to grasp (a weapon)".
- nismatu* "will, purpose".
- nasāķu* "to glorify, extol".
- nasķu* "lordly, magnificent".
- nisiktu* "splendour, costliness"; *nisikti*, *abnē nisikti*, *nisikti abnē* "precious stones".
- napāḥu* Pret. *ippuḥ* : "to flame or shine forth"; ideogr. , e. g. *napaḥa(ḥa) ilu Šamši(ši)* "sun-rise, the east". Cf. Hebr. נָפַח.
- napḥaru* see *paḥāru*.
- napāšu* "to breathe, breathe freely". Cf. Hebr. נָפַשׁ.
Piel, Inf. *nuppušu* : "to let breathe, to give ease to".

- napištu* with pron. suffixes *napšat*; plur. *napšāti*: "life; living creature, person". Ideogr. 𐎧𐎢𐎠 . Hebr. נַפְשׁ .
- nappašu* "air-hole, window".
- naptanu* see *patānu*.
- našu* constr. st. *naš*: "portion of an eagle's wing, wing-feathers".
- [*našālu*] "to sink (?)".
Shafel, Pret. *ušamšil*: "to cause to sink".
Ishtafal, Pret. *ultamšil*: "to cause to sink".
- našmadu* see *šamādu*.
- našāru* Pret. *iššur*; Imper. *ušur*: "to watch, keep, protect". Ideogr. 𐎧𐎢𐎠 . Hebr. נָצַר .
Iftaal, Pret. *ittašar*; with *maššartu* as object: "to keep a watch".
- niširtu* "watching, guarding; store, treasure"; *bīt niširti* "treasure-house"; *amāt niširti* "hidden word, secret".
- maššaru* "watchman".
- maššartu* }
mašartu } "watch". Ideogr. 𐎧𐎢𐎠 𐎧𐎢𐎠 , 𐎧𐎢𐎠 𐎧𐎢𐎠 𐎧𐎢𐎠 .
- nāku* Pret. *inūḫ*: "to lament, wail".
- naḫū* Pret. *iḫki*: "to pour out (a libation), to offer (an offering)". Ideogr. 𐎧𐎢𐎠 . Cf. Hebr. מִנְחָה .
Iftaal. Pret. *ittaḫi*: "to offer".
- niḫū* plur. *niḫē*: "libation; offering, sacrifice"; *bēl niḫē* "sacrificer". Ideogr. 𐎧𐎢𐎠 , sometimes written with determ. 𐎧𐎢𐎠 .
- nāḫ-mē* "irrigator". Ideogr. 𐎧𐎢𐎠 𐎧𐎢𐎠 𐎧𐎢𐎠 .
- naḫbu* "depth". Cf. Hebr. נֶקֶב .
- naḫāru* Pret. *iḫkur*, *iḫur*; Imper. *uḫur*: "to destroy, pull down". Cf. Hebr. נָקַר .

- nāru* plur. *nārāti* : "stream, river". Ideogr. . Hebr. .
- nāru* } Pret. *inār*, *inīr*; Imper. *nīr* : "to slay, destroy, van-
nēru } quish".
- nīru* "destroyer".
- narū* "inscribed tablet of stone".
- nīru* "yoke". Ideogr. .
- nūru* "light".
- narābu* Piel, Part. *mu-nīr-bū* "destroyer".
- nurbu* constr. st. *nurub* : "fragment, piece".
- narbū* } see *rabū*.
nirbū }
- nīribu* see *erēbu*.
- narkabtu* see *rakābu*.
- narāmu* } see *rāmu*.
narāmtu }
- niraru* "helper"; occurs in a number of proper names, e. g. *Rammān-nirari*.
- niāši* } personal pronoun : "us".
niāti }
- nāšu* Pret. *inūš* : "to totter, be in ruins; to slip".
- našū* Pret. *išši*; Imper. *iši*; Part. *nāsū*, constr. st. *nāš*; Perm. *naši* : "to raise, bear up; to bear, carry, bring; to carry off, capture"; with *tamḥaru* "to make ready for battle". Hebr. .
- nišū* "raising, invocation"; *nīš ḫāti* "raising of the hand, invocation, prayer".
- nīšittu* constr. st. *nīšit* : "darling".
- nēšu* "lion". Ideogr.  .
- nišu* "people"; plur. *nīšē* : "peoples; men, mankind". Ideogr. .

- našāku* “to bite”. Hebr. נָשַׁךְ.
Piel, Pres. *unaššak* : “to bite, tear”.
- našāku* Pret. *iššik* : “to kiss”. Hebr. נָשַׁק.
Piel, Pret. *unaššik* : “to kiss”.
- Nifal, Pret. 3 plur. *in-niš-ku* : “to press on, jostle one another (?)”.
- našru* “eagle”. Ideogr. . Hebr. נָשַׂר.
nišittu see *našū*.
- niāti* see *niāši*.
- natū* “to strike”.
Piel, Pret. *unatti* : “to smash, shatter”.
- nītu* see *nē’u*.
- natāku* Ifteal, Pret. *ittatak*; Prec. *littatak* : “to dissolve, melt, disappear”. Cf. Hebr. נָתַךְ.











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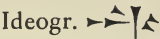


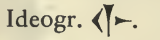


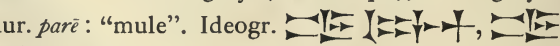

- siba* }
sibi } fem. *sibittu* : “seven”. Ideogr. . Hebr. שִׁבְעָ.
- sibū* “seventh”. Ideogr. .
- sabāsu* see *šabāsu*.
- sagū* “to starve, be in want”.
- sādu* Pret. *isād* : “to destroy”.
- sadāru* Perm. *sadir* : “to set oneself in battle array; to carry on (a rebellion)”.
- sidru* “line of battle”. Cf. Hebr. סִדְרָ.
- [*saḥū*] Perm. *siḥi*, 3 fem. sing. *si-ḥa-ti* : “to disappear, cease; to revolt”.
- Piel, Pret. *usaḥi* : “to destroy, blot out, overthrow”.
- siḥu* “revolt, rebellion”.
- saḥālu* Pret. *išḥul* : “to pierce”.
- saḥmaštu* “rebellion”.
- saḥāpu* Pret. *išḥup* : “to overwhelm”. Hebr. שָׁחַף.











- saḥāru** Pret. *iṣḥur* : “to turn, turn towards; to surround, harass, infest”. Cf. Hebr. סָחַר.
- Iftéal, Pret. *issahur*, *issahra*; Pres. *i-saḥ-ḥu-ra* : “to return”.
- Piel, Pret. *usaḥḥir*; Imper. *suḥḥir*; Perm. *suḥḥur*; Inf. *suḥḥuru* : “to turn, to turn towards”.
- Ishtafal, Pret. *uštaṣḥir*, *uštaṣḥir* : “to cause to surround, to surround with”.
- Nifal, Inf. *nashuru* : “to be turned, to turn oneself (from anger)”.
- Ittanafal, Pres. *ittanashar* : “to turn oneself towards”.
- siḥru** constr. st. *siḥir* : a precious stone.
- siḥirtu** “enclosing wall; neighbourhood; full extent, whole”;
ana siḥirtiṣu “in its full extent”.
- sukkallu** “minister, servant”. Ideogr. 𐎧𐎢𐎢𐎧.
- sikkūru** “bolt”. Ideogr. 𐎧𐎢𐎢𐎧 𐎧𐎢𐎢𐎧 𐎧𐎢𐎢𐎧 𐎧𐎢𐎢𐎧. Cf. Hebr. נִסְכָּר.
- sakāpu** Pret. *iskip*; Pres. *isakip* : “to cast down, overthrow; to cast oneself down, to rest”.
- [**salū**] Pret. *is-lu-u* : “to cast off (a yoke)”. Cf. Hebr. סָלַח.
- [**salū**] Piel, Pret. *usalli*; Pres. *u-sal-la*, *u-sal-lu*; Inf. *sullū* : “to pray”.
- taslītu** }
teslītu } “prayer, supplication”.
- salāmu** Pret. *islīm*; Imper. *silīm* : “to deal favourably entirely,
be gracious”. 𐎧𐎢𐎢𐎧.
- salīmu** “mercy; alliance, confederacy”. ay, remove”.
- salīmiš** “favourably, mercifully”.
- salmu** subs. of uncertain meaning, occurring.
a-šar sa-al-me. 𐎧𐎢𐎢𐎧.
- suluppu** “date”. Ideogr. 𐎧𐎢𐎢𐎧 𐎧𐎢𐎢𐎧 𐎧𐎢𐎢𐎧.
- salatu** “household”. yalty, ring (?)”.
- summatu** plur. *summāti* : “dove”. Ideogr. 𐎧𐎢𐎢𐎧.

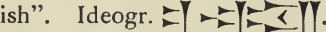
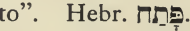


- simtu* see *asāmu*.
- sinuntu* "swallow". Ideogr. >𒌶𒌷𒌸𒌹< >𒌶𒌷<.
- sinniš* } "female, wife". Ideogr. 𒊩𒌶.
- sinništu* }
- sanaḫu* Pret. *isniḫ* : "to oppress; to hold fast".
- sunḫu* "want, hunger".
- sisū* plur. *sisē* : "horse". Ideogr. 𒌶𒌷𒌸𒌹𒌶𒌷𒌸𒌹𒌶𒌷𒌸𒌹. Cf. Hebr. סוס.
- sipū* "to pray".
- sapāḫu* "to loose, scatter, bring to naught"; Perm. *sapiḫ* "loosened".
- Piel, Pret. *usappiḫ*; Part. *musappiḫ*, *mu-si-pi-iḫ* : "to scatter, break up, shatter". Cf. Hebr. פתק.
- Nifal, Pret. *issapiḫ* : "to be scattered".
- sapānu* Pret. *ispun*; Pres. *isapan* : "to cover, overwhelm, cast down, overcome, subdue". Cf. Hebr. פנה.
- sippu* plur. *sippē* : "threshold".
- saparu* "net".
- sapariš* "in a net".
- sakaḫū* Pret. *iškur*, *išḫur* : "to speak, to command". Ittafal, Pret. *ittaškar* : "to speak".
- sikḫu* } constr. st *sikḫir*, *sekar* : "word, command".
- seḫru* }
- sadaḫū* "drink-offering, libation".
- "to oppose, resist". Hebr. קרר.
- sidru* "sweet drink, mead".
- [*saḫū*]
- sixth". Ideogr. 𒌶𒌷𒌸𒌹. Hebr. שש.
- asc. plur. *sittūti* : "the others, the rest".
- siḫu* "regular offering". Ideogr. 𒌶𒌷𒌸𒌹 >𒌶𒌷𒌸𒌹.
- saḫālu*
- saḫmaštu*
- saḫāpu*

P

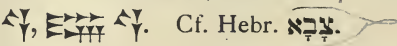
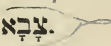
- pū* "mouth ; word, command". Ideogr. . Hebr. פִּה.
- pagru* constr. st. *pagar* : "body, corpse". Hebr. פָּגַר.
- padū* Part. *pādū* : "to loose, to free"; *lā pādū* "unsparing, without mercy". Hebr. פָּדָה.
- pidū* "purchase-money".
- padanu* "way, path".
- puzru* constr. st. *puzur* ; plur. *puzrāti* : "secret, concealment".
- piḥū* Pret. *ipḥi* ; Imper. *piḥi* : "to close, shut".
Iftéal, Pret. *ipteḥi* : "to shut".
- piḥū* "to steer"; Part. *pēḥū* "steersman, pilot".
- paḥātu* { "district, province, territory"; *bēl paḥāti* "governor".
Ideogr. .
- piḥātu* { "governor". Ideogr. . Cf. Hebr. פָּקַד.
- paḥāru* "district, province". Ideogr. .
- paḥāru* "to collect (intrans.)".
Iftéal, Pret. *iptaḥar* : "to collect (intrans.)".
Piel, Pret. *upaḥḥir*, *u-pi-ḥi-ir* : "to collect (trans.); to strengthen". Ideogr. .
- puḥru* constr. st. *puḥur* : "whole; assemblage; might, strength, support; host, forces". Ideogr. .
- puhuru* f. *puhurtu* : "united".
- napharu* "entirety, the whole". Ideogr. .
- pāṭu* "boundary, border, limit; all"; *pāṭ gimri* "entirety, the whole, the entire extent". Ideogr. .
- paṭāru* Pret. *ipṭur* ; Pres. *ipaṭṭar* : "to tear away, remove".
Hebr. פָּטַף.
- Nifal, Pret. *ippaṭir* : "to be torn away".
- paṭru* constr. st. *paṭar* : "dagger". Ideogr. .
- pakū* "misery (?)".
- palū* "reign, year of reign; symbol of royalty, ring (?)".
Ideogr. .

- [*pēlu*] Piel-Shafel, Pret. *ušpēl*: "to conquer, overcome".
Ideogr. 
- pūlu* "stone, stone-block".
- palāḥu* Pret. *iplaḥ*: "to fear, be afraid; to reverence".
Iftaal, Pret. *iptalaḥ*: "to fear".
- palḥiš* adv. "with fear".
- pulḥu* "fear".
- puluḥtu* constr. st. *pulḥat*; plur. *pulḥāti*: "fear, terror".
- [*palkū*] "to be wide".
Shafel, Pret. *uš-pal-ki*: "to open wide".
- palkū* masc. plur. *palkūti*: "wide; fat".
- pallukku* "circuit, boundary". Cf. Hebr. 
- [*palāsu*] Nifal, Pret. *ippalīs*; Pres. *ippalas*; Imper. *naplīs*; Inf. *naplusu*: "to look upon, behold; to look upon in pity".
Ittafal, Inf. *itaplusu* "to gaze upon".
- pilšu* "mine (in siege-operations)".
- [*paltū*] Nifal, Pret. *ippalti*, 3 plur. *ip-pal-tu-u*: "to be defeated".
- pānu* constr. st. *pān*: "face, countenance, front"; *pān*, *ina pān*, *ana pāni* "before"; *ina pāna* "formerly"; *šar pa-ni* "a former king"; *lapān* (Hebr. ) "before".
Ideogr. . Hebr. 
- panānu* adv. "formerly"; *i-na pa-na-a-nu-um-ma* "formerly".
- paḥādu* Pret. *ipḥid*; Imper. *piḥid*: "to inspect; to control; to entrust or commend to (for safe-keeping)".
Hebr. 
- Iftaal, Pret. *ipteḥid*: "to appoint".
- [*paḥālu*] Piel: "to make mighty"; Perm. *puḥḥul* "mighty".
- parū* plur. *parē*: "mule". Ideogr. 

- [*parū*] Imper. *puru'*: "to cut off".
Piel, Pret. *uḥparri*: "to cut off, sever".

- pir'u* "offspring, descendant". Ideogr. .
- pīru* plur. *pirāni*, *pirāti* : "elephant". Ideogr. .
- [*pardū*] Shafel, Part. *muš-par-du* : "to make bright".
- parzillu* "iron". Ideogr. . Hebr. .
- [*parāku*] Shafel, Pret. *ušaprik*, with *ina pān* : "to bring upon with violence, cause to happen to; to display force towards".
- parku* "bolt (of a door)".
- [*parkū*] Nifal, Pret. *ipparku*; Inf. *naparkū* : "to cease; to disappear, depart".
Ittafal, Pret. *ittaparka* : "to disappear".
- parakku* plur. *parakkē*, *parakkāni* : "shrine, room, chamber".
Ideogr. .
- parāsu* Pret. *iprus* : "to divide; to determine, decide". Ideogr. . Cf. Hebr. .
- Nifal, Pret. *ipparis*; Pres. *ipparas* : "to be decided; to stop, cease".
- purussū* "decision". Ideogr. .
- piristu* "decision".
- paršu* constr. st. *paraš* : "command, statute, ordinance".
Ideogr. .
- [*parāru*] Piel, Pret. *uparrir*; Part. *muṣparriru* : "to break in pieces, shatter". Cf. Hebr. .
- Iftaal, Pret. *uṣparrir* : "to be broken, to be shattered".
- [*parāšu*] Nifal, Pret. *ippariš*; Part. *muṣparšu* : "to fly, to fly along".
Ittafal, Part. *muttaprišu* : "to fly".
- [*paršadu*] Nifal, Pret. *ipparšid*; Inf. *naparšudu* : "to fly, to escape, to disappear"; *ina kātē naparšudu* "to disappear".
- pašāḥu* Pret. *ipšaḥ* : "to be appeased, to be satisfied".
Shafel, Pret. *ušapših* : "to appease, to satisfy".
- pašāṭu* Pret. *ipšiṭ*; Pres. *ipašiṭ* : "to blot out, deface, destroy".

- [*pašāķu*] “to be strong; to be grievous”.
šapšaķu “tribulation, affliction”.
šupšuķu “troubled, afflicted”.
- pašāru* Pret. *ipšur* : “to loosen; to subdue (wrath)”.
 Piel, Prec. *lipaššir* : “to loosen, dissolve”.
 Nifal, Prec. *lippašir* : “to be loosened, to be laid open”.
- pašāšu* Pret. *ipšuš* : “to anoint”.
 Nifal, Pres. *ip-pa-aš-ši* : “to be anointed”.
- pāšišūtu* “anointing with oil, trade of anointing”.
- paššūru* “dish”. Ideogr. 
- pitū* Pret. *ipti*, *iptā*; Pres. *ipatti*, *ipeti*, *ipitti*; Imper. *pīti*, *pītā*;
 Part. *pētū* : “to open; to declare, divulge, reveal to”. Hebr. 
- pētū* “opener (of a gate), porter”. Ideogr. 
- pūtu* “face, front”.
- patānu* “to eat”.
- naptanu* “feast”.
- pitpānu* “bow”; sometimes written with determ. 
- patāķu* Pret. *iptiķ* : “to make, create; to make or mix (wine)”.
- pitķu* constr. st. *pitiķ* : “structure”.
- pattu* plur. *pat-tu-te* : word of uncertain meaning.

Ş

- šābu* plur. *šābē* : “warrior”; in plur. “people, mankind”;
šābē kašti “archers”; *šābē tidūki* “warriors”. Ideogr.  Cf. Hebr. 
- [*šabū*] Piel, Imper. *šubbi* : “to look at, behold”.
- šabāru* Shafel, Pret. *ušašbir* : “to inform, to acquaint with”.
- šabātu* Pret. *išbat*; Pres. *išabat*, *išabbat*; Imper. *šabat*; Part. *šābit* : “to hold, grasp, hold fast, take, capture; to undertake (work); to exorcise”; *ħarrāna šabātu*

“to take the road, set out”; with *šadū* as object
 “to take to the mountains”; *ina kālā šabit* (Perm.)
 “taken in the hands”, *i. e.* “in captivity”; *ša-bit*
ar-ka-ti “that was behind”.

Išteal, Pret. *iššabat*; Inf. *išbut* (for *šibut*): “to take;
 to begin”; with *harrānu* as object “to set out”.

Piel, Pret. *ušabbīt*: “to take, capture”.

Shafel, Pret. *ušašbit*: “to cause to take (a road),
 to despatch; to cause to take (a habitation),
 to station, to settle”.

Ishtafal, Pret. *uštašbit*: “to cause to take (a road);
 to cause to take (a position), to post”.

Nifal, Pres. *iššabat*: “to be held fast”.

šibittu “captivity, durance”.

šubātu “garment”. Ideogr. .

šādu Pret. *išūd*: “to glow”.

šūḥu “wish, desire (?)”.

šeḥēru Perm. 1 sing. *ši-iḥ-ri-ku*: “to be small, young”.


Piel, Pret. *ušaḥḥir*; Pres. *ušaḥḥar*: “to diminish, to
 lessen; to deprive of, exclude from”.

Iftaal, Pret. *ušaḥḥir*: “to depart (?)”.

šaḥru } masc. plur. *šihrūti*: “small, petty, young”. Ideogr.

šihru } .

šuḥrītu (?) “youth”.

šilu plur. *šilē*: “rib; side”. Hebr. .



šilū “to fight”.


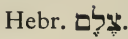










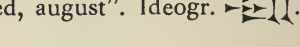




šaltu “hostility, battle”.


šulātu “battle”.

[*šalālu*] “to overshadow”. Hebr. .

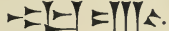



Piel, Pret. *ušallil*: “to set as a covering, to spread
 out”.

šillu “shade, shadow, shelter”. Ideogr. . Hebr. .




- şalmu** constr. st. *şalam*; plur. *şalmānu*, *şalmāni*: "image".
Ideogr. . Hebr. .
- şalmu** fem. *şalimtu*; fem. plur. *şalmāti*: "dark, black"; *şalmāt kaḫḫadi* "the black-headed", *i. e.* "mankind". Cf. Hebr. .
- şaltu** }
şalātu } see *şilū*.
- şūmu** "thirst". Hebr. .
- şamādu** Pret. *işmid*: "to yoke, harness, equip, gird on";
Perm. 3 fem. sing. *şandati*, 3 masc. plur. *şandū*
"girt, equipped". Cf. Hebr. .
- şimittu** plur. *şimdāti*: "yoke". Ideogr. . Hebr. .
- naşmadu** "yoke".
- şēnu** plur. *şēnē*: "sheep". Cf. Hebr. .
- [**şēnu**] Pret. *işān*, *işēn*: "to fill with".
- şipru** "*lapis lazuli*". Ideogr. .
- şupru** "claw". Cf. Hebr. .
- şuşū** "marsh, marshland".
- şişşu** "bond, fetter"; sometimes written with determ. .
- şēru** "field, plain, desert". Ideogr. .
- şīru** fem. *şirtu*: "high, exalted, august". Ideogr. .
- şīrūtu** "supremacy, majesty".
- şīr** Prep. "on, upon, over; against"; *ana şīr* "to, upon";
şiriş "to"; *şī-ru-uş-şu* "upon him", *şī-ru-uş-şu-un*
"upon them". Ideogr. .
- şīru** "serpent". Ideogr. .
- şarāḫu** Pres. *işarraḫ*: "to cry aloud, chant". Hebr. .
- şirlalu** (?) written *şir-la-la*: portion of a temple, "facade (?)".
- şirmaḫu** "monster-serpent".
- şarāpu** Pret. *işrup*: "to dye with"; Perm. 3 fem. sing.
şarpat, 3 masc. plur. *şarpū* "dyed with".
- şirpu** word of uncertain meaning.
- şirritu** plur. *şirreti*: "affliction". Cf. Hebr. .

<i>şirruššū</i>	“colossal serpent, dragon”. Ideogr. 
<i>şirūtu</i>	see <i>şīru</i> .
<i>şātu</i>	} see <i>aşū</i> .
<i>şī'ātu</i>	
<i>şītu</i>	









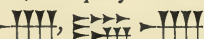
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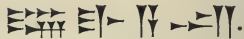




<i>ka</i>	a measure.
[<i>kā'u</i>]	Piel, Pres. <i>ukā</i> : “to wait”. Hebr. קנה.
<i>kabū</i>	} Pret. <i>ikbi</i> ; Pres. <i>ikabbi</i> ; Imper. <i>kibi</i> ; Part. <i>kābū</i> ; Perm. <i>kabi</i> , <i>kibi</i> : “to speak, proclaim, command”. Ideogr. 
<i>kibū</i>	
	Isteal, Pret. and Pres. <i>iktabi</i> : “to speak, say”.
<i>kibītu</i>	“word, command”. Ideogr. 
<i>kubbū</i>	} plur. <i>kubbē</i> , <i>kubē</i> : “cry”.
<i>kubū</i>	
<i>kablu</i>	constr. st. <i>kabal</i> : “midst; battle, assault, storm”. Ideogr.  . Cf. Hebr. קבל.
<i>kablū</i>	adj., fem. <i>kablītu</i> ; fem. plur. <i>kablāti</i> : “in the midst”; <i>ina kablāt</i> “in the midst of”.
<i>kudmu</i>	“front”; as prep. “before”, <i>kud-me-šu-nu</i> “before them”. Cf. Hebr. קדם.
<i>kalū</i>	Pres. <i>ikallu</i> : “to burn”. Hebr. קלה.
<i>kūlu</i>	“cry”. Hebr. קול.
<i>kalālu</i>	Piel : “to abuse, disgrace”. Cf. Hebr. קלל.
<i>killatu</i>	plur. <i>killāti</i> : “sin, transgression, offence”.
<i>kullultu</i>	“iniquity”.
<i>kamū</i>	Pret. <i>ikmu</i> ; Part. <i>kāmū</i> : “to burn”.
<i>kanū</i>	“reed”. Ideogr.  . Hebr. קנה.
<i>kannu</i>	“frontier (?)”.
<i>kinnu</i>	“nest; family, household”. Hebr. קן.
<i>kāpu</i>	Pret. <i>ikūp</i> : “to fall in, become ruined”.



- ḳāpu** Pret. *ikīp* : “to entrust to”.
 Iftéal, Pret. *ikīpa* : “to entrust to”.
- ḳīpu** plur. *ḳipāni* : “governor, prefect”; written with
 determ.
- ḳuppu** “chest, basket; cage”; *iṣṣur ḳuppi* “a caged bird”.
ḳaṣāru Pret. *ikṣur* : “to bind; to seize, take”.
 Iftéal, Perm. *kiṣṣur* (*i. e. kiṣur*) : “to form”.
 Iftaal, Pret. *uktaṣṣir* : “to collect, to rally (intrans.)”.
 Ideogr.
- ḳiṣru** constr. st. *ḳiṣir* : “might; battalion”; cf. *rab-ḳiṣir*.
ḳaḳḳadu “head”. Ideogr.
- ḳaḳḳaru** “ground, soil; land”.
ḳarābu } Pret. *ikrib* : “to approach, draw near”. Hebr.
ḳirēbu }
 Iftéal, Perm. *ḳitrub* : “to draw near for battle, to
 attack”; Inf. *ḳitrubu* employed as subs. “attack,
 assault”.
 Ishtafal, Pret. *uštakrib* : “to bring near”.
- ḳirbu** constr. st. *kirib* : “midst, interior; bowels”; *kirib*,
ina kirib “within”. Hebr.
- [**ḳarādu**] “to be strong”.
ḳardu fem. *ḳarittu* : “strong, valiant, heroic, courageous”.
 Ideogr.
- ḳarradu** “strong, brave, valiant”. Ideogr.
- ḳarradūtu** “strength, valour”.
ḳurdu “might, power”.
ḳurādu plur. *ḳurādē* : “strong, valiant; hero, warrior”.
ḳarādu Pret. *ikrid* : “to come, arrive”.
ḳarnu “horn”; part of a chariot. Ideogr. . Hebr.
- ḳarāṣu** “to break off, to bite off”. Hebr.
karṣu “slander”; *karṣi akālu* “to slander”.
ḳarūru “drying up, abatement”.






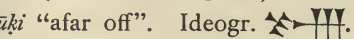

- ḵāšu** Pret. *ikīš*; Imper. *ḵīš*; Part. *ḵāiš*: "to give, present, bestow"; Inf. *ḵāšu* employed as subs. "gift".
- ḵištu** "gift".
- ḵaštu** plur. *ḵašāti*: "bow". Ideogr. . Hebr. .
- ḵātu** plur. *ḵātē, ḵātā*: "hand". Ideogr. .
- ḵatū** Pret. *ikīti*: "to come to an end; to be accomplished". Piel, Prec. *likattā*: "to bring to an end, destroy". Shafel, Pret. *uṣīḵti*: "to bring to an end".



R

- rē'u** "to pasture; to rule". Hebr. .
- rē'u** "shepherd". Ideogr. .
- rē'ūtu** "shepherding, rule".
- rītu** "pasture, pasturage".
- ru'a** "companion, neighbour". Hebr. .
- [**rābu**] "to be wide, broad". Hebr. .
- rēbitu** "wide space or square (in a city)". Cf. Hebr. .
- rabū** Pret. *irbi*: "to be great; to increase". Hebr. .
- Iftaal, Pret. *irtabi*: "to be or become great".
- Piel, Pret. *urabbi*: "to make great, raise to authority; to rear, bring up".
- Iftaal, Pret. *irtabbi*: "to praise, magnify".
- Shafel, Pret. and Pres. *uṣarbi*: "to make great, magnify; to raise to power".
- Piel-Shafel, Pret. *uṣrabbi*: "to make great, to raise to power".
- rabū** } fem. *rabītu*; plur. *rabūti*, fem. *rabāti*: "great", ideogr.
- rabiu** } ; employed as subs. "high officer, noble", ideogr. ; for *rab šikkatūtu* see *šikkatu*.
- rabiš** "greatly, gloriously, majestically".
- rubū** fem. *rubātu*: "great, exalted"; employed as subs. "noble, prince". Ideogr. .


- rubūtu* "greatness, loftiness, might"; *rubūt Ištar* "the mighty Ištar".
- narbū* }
nirbū } "greatness".
- šurbū* fem. *šurbūtu* : "great".
- tarbītu* "child, offspring".
- rab-āsū* "chief astrologer". Ideogr. .
- rab-ešrēti* "chief" (lit. "chief of ten"). Ideogr. 
.
- rab-qišir* "captain". Ideogr. .
- rab-* an officer. Ideogr. .
- ribū* see *arba'u*.
- [*rabābu*] Piel-Shafel, Prec. *lišrabbib* : "to make great or mighty".
Cf. Hebr. רָבַב.
- rabāšu* Perm. *rabiš*, 3 plur. *rabšū* : "to lie in wait, lurk; to cower down". Hebr. רָבַן.
- [*ragāgu*] "to be wicked".
- raggu* "wicked".
- targigu* "sinner, wicked man".
- rigmu* constr. st. *rigim*; plur. *rigmē* : "cry, lamentation; din, clash (of arms)".
- [*radū*] Pret. *irdi* : "to go, march".
Isteal, Pret. *irtedi* : "to go".
Shafel, Pret. and Pres. *ušardi* : "to cause to go; to cause to flow, to make discharge itself";
urha šurdū "to take the road".
- [*radū*] Piel, Pret. *uraddi* : "to add".
Piel-Shafel, Pret. *ušraddi* : "to add".
- ruhū* "spell, sorcery".
- raḥāšu* Pret. *irḥuṣ* : "to trust to, to put hope in"; employed with prep. *eli*.
- raḥāšu* Pret. *irḥiṣ*; Part. *rāḥiṣu* : "to overwhelm".
- riḥšu* constr. st. *riḥiṣ* : "downpour".

- rakābu** Pret. *irkab* : “to ride; to mount a chariot”. Hebr. רָכַב.
Shafel, Pret. *ušarkib* : “to cause to embark (on a ship)”.
Ishtafal, Pret. *uštarkib* : “to sling on (a weapon)”.
- rakbu** “messenger”.
- rukūbu** “riding, chariot”.
- narkabtu** plur. *narkabāti* : “chariot”. Ideogr. . Cf. Hebr. מַרְכָּבָה.
- rakāsu** “to bind”. Hebr. רָכַס.
Ifteal, Perm. *ritkus* : “to bind fast, set in order”.
Piel, Pret. *urakkis* : “to fix, to cast up (entrenchments)”.
- riksu** constr. st. *rikiš* : “band, bond; barrier, bounds”.
- markasu** “bolt (of a door)”.
- rāmu** Pret. *irām, irīm*; Pres. *irām*, in relative clause *iram-mu*, in letters from Tell el-Amarna *ira'am, iraham*; Part. *rā'imu* : “to love”; with double acc. “to grant to”. Ideogr. . Hebr. רָחַם.
- rēmu** “mercy”.
- rīmīnū** }
rīmīnū } fem. *rīmīnītu* : “merciful”.
- narāmu** “love, affection; darling”.
- narāmtu** “darling”.
- ramū** Pret. *irmi, irmā*; Pres. *irami*; Part. *rāmū* : “to cast, to cast down; to set or take up one's dwelling, to inhabit”. Cf. Hebr. רָמָה.
Ifteal, Pret. *irtame*, with *šubtu* as object : “to set one's dwelling”.
Shafel, Imper. *šurmā*, with *šubtu* as object : “to cause to inhabit”.
Piel-Shafel, Pret. *uš-ram-ma* : “to cause to dwell or inhabit”.


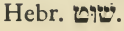
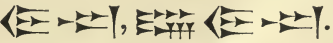
- ramū* Pret. *irmū* : “to be loosened”.
Piel, Imper. *ru-um-me* : “to loose; to forbear”.
- rīmu* plur. *rīmāni* : “wild ox”. Ideogr. . Hebr. .
- rūmu* fem. *rūmtu* : “high, exalted”.
- ramāku* Pret. *irmuk*; Pres. *irammuk* : “to pour out”.
- ramāmu* Pret. *irmum* : “to thunder”.
Iftaal, Pret. and Pres. *irtalam* : “to thunder”.
- ramānu* } “self”.
ramnu }
- rēsu* “to crush”.
Piel, Prec. *lira’is* : “to crush, shatter, destroy”.
- rusū* “poison”.
- rasābu* Piel, Pret. *urassib* : “to slay”.
- rapāšu* “to be broad”.
Piel, Pret. *urappiš*; Pres. *urappaš*; Part. *murappišu* : “to broaden, to increase”.
- rapšu* fem. *rapāštu*, *rapaltu* : “broad, great, wide-spreading”.
Ideogr. .
- ritpašu* “broad, great”.
- rīšu* “helper”.
- rīšūtu* “help”.
- rašāpu* Pret. *iršip* : “to fit together, to build”. Hebr. .
- [*rēku*] Pret. *irēk* : “to be distant”. Hebr. .
- rūku* fem. *rūktu*; plur. masc. *rūkūti*, fem. *rūkāti*, *rūkēti* : “distant (of time and place); broad, extensive”; *ina rūki* “afar off”. Ideogr. .
- rīku* masc. plur. *rīkūti* : “empty”; *rīkūtišunu kuššidašunuti* “their failure secure”. Hebr. .
- rašū* Pret. *irši*; Pres. *iraši*; Imper. *rīši* : “to have, possess”;
rēma, or *salīma*, or *laiāra*, *rašū* “to have mercy”;
baṭilla rašū “to take one’s discharge, to desert”.
Shafel, Pret. *ušarši*, *ušaršā* : “to cause to have”; *baṭilla šuršū* “to cause to cease, to discontinue”:

- maršitu* "possession".
- [*rēšu*] Pret. *irīš* : "to rejoice, to be glad".
Ifteal, Pret. *irīš* : "to rejoice, to be glad".
- rišātu* (pur.) "exultation, shouts of joy".
- rēšu* "head, summit; beginning, dawn (of the day); chief, high officer". Ideogr. . Hebr. ראש.
- rēštū* "chief, principal, of highest rank; primeval".
- rēšūtu* "slavery, service".
- rašubbatu* "might".
- [*rašādu*] Shafel, Pret. *ušaršid* : "to found, establish, make firm, strengthen".
- ruššū* "lordly, sumptuous".
- rē'ūtu* } see *rē'u*.
rītu }
- rū'tu* } "spittle, slaver; breath". Ideogr. .
rūtu }
- ritpašu* see *rapāšu*.

Š

- ša* relative pronoun "who, which"; genitive particle; employed as conj. "for, since".
- [*šē'u*] Pret. *eš'i*; Pres. *iše'i*; Imper. *še'i*; Perm. *še'i* : "to see, survey; to seek, to take heed for". Hebr. שָׁעָה.
Ifteal, Pret. *ište'i* : "to seek, to seek out, to care for".
Iftaneal, Pret. *ištani'i*, *ištēni'i*; Pres. *ištēni'i* : "to seek, to look carefully; to look after, to care for".
- šeu* "corn, grain". Ideogr. .
- šū* fem. *šī*; plur. masc. *šūnu*, *šun*, fem. *šīna*; personal pronoun : "he, she, they".
- šū* fem. *šī*; plur. masc. *šūnu*, *šunūti*, fem. *šīnāti*, *šīnātina* : "that".
- šebū* Pret. *išbi* : "to be satisfied with". Hebr. שָׁבַע.

- šibbu* "girdle".
- šibtu* "rod, sceptre; pestilence". Hebr. שִׁבְטָה.
- šabāsu* } Pret. *išbus* : "to be angry"; with *kišādu* "to avert
sabāsu } the neck (in anger)".
- šabāru* Pret. *išbir*; Pres. *išabir* : "to break, to shatter".
 Hebr. שָׁבַר.
- Iftaal, Pret. *ištebir*, *iltebir* : "to break".
- Piel, Pret. *ušabbir*, *ušebir* : "to break".
- Ittafal, Pret. *iltešbir* : "to be broken".
- šabru* "wound". Hebr. שָׁבַר.
- šabāšu* Pret. *išbuš* : "to hinder".
- šubtu* see *ašābu*.
- šubtaqtu* see *batāku*.
- šigaru* "bolt (of a door)".
- šagāšu* Pret. *išgiš* : "to slay, destroy".
- šadū* "to be high; to rise".
- šadū* plur. *šadē*, *šadāni* : "mountain". Ideogr. 𐎠.
- šadū* the East, the East-wind. Ideogr. 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠.
- [*šudū*] constr. st. *šud* : "highness, supremacy"; *šud tamhari*
 "generalship in battle".
- šud-šaḫū* "officer"; written 𐎠𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠.
- [*šidū*] plur. *šidē* : "gift, present".
- šadādu* Pret. *išdud*, *ildud*; Imper. *šudud* : "to drag, to draw;
 to have patience (?)".
- šiddu* } plur. *šidē* : "district".
šidu }
- šadāhu* Pres. *išaddih* : "to advance".
- [*šadālu*] "to be wide".
- Piel, Part. *mušamdilu* : "to widen, to increase".
- šadlu* fem. *šadiltu*; masc. plur. *šadlūti* : "wide, of broad
 extent".
- šidimmu* (?) "raging hound". Ideogr. 𐎠𐎠 𐎠𐎠.
- šēzuzu* see *nazāzu*.

- [*šahū*] Pres. *išahī* : “to wade (in slime)”.
- [*šahādu*] Ifteal, Pret. *ištaḥid* : “to prance, to rear”.
- šahātu* Pret. *išḥuṭ*; Imper. *šuhuṭ* : “to tear off”; Perm. *šah-ṭu* “taken off (of a diadem)”. Cf. Hebr. .
- šahluḳtu* see *halāḳu*.
- šuharruru* Pret. *ušharir* : “to be or become narrow, to subside”.
- šuharratu* “grief”.
- šahu* “humble, submissive”.
- šātu* Pret. *išūṭ*; Prec. 1 sing. *lašūṭ*; Pres. *išāṭ* : “to drag, to draw, to bear (a yoke)”. Cf. Hebr. .
- šāṭātu* Pret. *išfūṭ*; Imper. *šufuṭ* : “to tear”.
- šāṭāru* Pret. *ištur*, *ilṭur* : “to write, inscribe”.
- šaṭru* “written, inscribed”; *šumu šaṭru* “inscribed name, record of name”.
- šiṭru* constr. st. *šīṭir* : “writing, inscription”; *šīṭir šumi* “record of name”.
- šukūdu* “spear”.
- šakkanakku* } “governor, viceroy”; also written *ša-ka-an-ki*.
šakkanaku } Ideogr. .
- šikkatu* “conquest, triumph”; *rab šikkati* “conqueror”, whence the abstract noun *rab sikkatūti* “mightiness in battle, prowess in the fight”.
- šakānu* Pret. *iškun*; Pres. *išakkan*; Imper. *šukun*, 2 masc. plur. *šuk-na-a* : “to set, place, set up, set in position, establish, appoint; to make (a libation or offering); to send (a deluge); to raise (the voice); to execute (a punishment)”; with double acc. “to place something on someone”; *abikta šakānu* “to defeat”; *lita šakānu* “to triumph, prove victorious”; *uzna*

šakānu “to direct the attention”; *lišāna šakānu* “to prepare for a feast”; *puhra šakānu* “to give support to”; *ana rīšūti . . . šakānu* “to come to the help of”; Perm. *šakin*, *šak-nu* “situated, placed”. Ideogr. **𐎱**. Cf. Hebr. **שָׁכַן**.

Iftéal, Pret. *ištakan*, *isakan*; Imper. *šitakan*; Inf. *šitkunu*: “to place, lay; to establish, fix, set up, found”; *abikta šitkunu* “to defeat”; *atalā šitkunu* “to be eclipsed”; *puhra* or *unkenna šitkunu* “to exert one’s full strength”; Perm. *šitkun* “drawn up (of line of battle)”.

Iftaneal, Pret. *ištanakan* “to make”.

Shafel, Imper. *šuškin*: “to cause to be established, to set, to place”.

Nifal, Pret. *iššakin*; Inf. *naškunu*: “to be established; to be done, to be accomplished; to take place”; with prep. *itti* “to be allied with”.

Ittáfal, Pres. *ittaškan*, with prep. *itti*: “to be allied with”.

šaknu “governor, director”.

šiknu constr. st. *šikin*: “image; construction”. Ideogr. **𐎱**.

šikittu plur. *šiknāti*: “creature”.

šuknat (constr. st.): “creature, being”.

šukuttu “equipment, pomp”.


maškanu “place, site”; *ašar maškanišu* “the place where it stood”.

šakāru “to be drunk”; 3 masc. plur. Perm. (?) *ši-ik-ru*.
Hebr. **שָׁכַר**.










ša’ālu Pret. *iš’al*: “to ask”; with *šulmu* “to greet”. Hebr. **שָׁאַל**.

Iftéal, Pret. *iš-ta-al*: “to ask; to seek for”.










Piel, Pres. *uša’al*: “to cry or clamour for, to demand”.


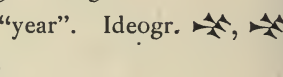
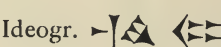
- tašiltu* plur. *tašilāti* : “joy, festal joy”.
- šuluḥḥu* “command, decree”.
- [*šalāṭu*] “to have power”. Hebr. שָׁלַט.
- šalṭiš* } “triumphantly”.
- šalṭāniš* }
- šulluṭu* “triumphant”.
- [*šalāṭu*] Piel, Pret. *ušalliṭ* : “to pierce”.
- šalālu* Pret. *išlul* : “to carry off, to plunder”. Hebr. שָׁלַל.
- šallatu* “spoil, booty”.
- šallatiš* adv. “as spoil, as prisoners”.
- šalāmu* Pret. *išlm* : “to be complete, intact; to be completed, to come to pass; to prosper”. Hebr. שָׁלַם.
- Piel, Pres. *ušallam*; Inf. *šallumu* : “to keep intact, to preserve; to cause to prosper, to restore the fortunes of”.
- šalmu* constr. st. *šalam* : “dead body, corpse”.
- šalamtu* “corpse”.
- šalimtu* “completeness, entirety; prosperity, immunity from disaster”; *ina šalimti* “thoroughly”.
- šalmeš* } adv. “safe and sound”.
- šalmiš* }
- šulmu* constr. st. *šulum* : “prosperity, safety, peace; greeting; the setting (of the sun), the west”. Ideogr. .
- šulmānu* “present, gift”. Cf. Hebr. שְׁלֵמָן.
- šulmāniš* adv. “in peace”.
- šalpūtu* see *lapātu*.
- šalšu* fem. *šalultu* : “third”. Hebr. שְׁלִישִׁי.
- šānu* Pret. *išim*; Imper. *šim*; Perm. *šām* : “to establish; to determine, decree”. Hebr. שׂוּם.
- Iftael, Pret. *išim*, *iltim* : “to determine, decree; to lay upon”.
- Piel, Part. *mušimmu* : “to determine, decree”.

- šīmtu* plur. *šīmāti* : “destiny, lot; affair, business”.
- šamū* plur. *šamē* : “heaven”. Ideogr. $\rightarrow\uparrow$. Cf. Hebr. שָׁמַיִם .
- šamāmu* “heaven”.
- šemū* Pret. *išmi*; Pres. *išimi, išimmi*; Imper. *šimi*; Perm. *šemi*, 3 fem. sing. *šemat* : “to hear”. Hebr. שָׁמַע .
- šēmū* “obedient; favourable, propitious”.
- tašmū* “prosperity, success”.
- šumu* “name”. Ideogr. $\rightarrow\wedge$. Hebr. שֵׁם .
- šumēlu* “left”. Hebr. שְׂמאל .
- šammu* “plant, herb, weed”.
- šumma* conj. “when, if”.
- šamnu* constr. st. *šaman* : “oil”. Ideogr. $\rightarrow\uparrow\uparrow$ $\rightarrow\uparrow$, $\rightarrow\uparrow\uparrow\uparrow$. Hebr. שֶׁמֶן .
- [*šamāru*] Ifteal, Pret. *ištammar* : “to keep, preserve; to reverence”. Hebr. שָׁמַר .
- [*šamāru*] “to be violent”.
- šamru* “violent; rapid, turbulent (of a river)”.
- šumurratu* “whirlwind”.
- šitmuriš* adv. “furiously”.
- šamšu* “the sun”. Ideogr. $\rightarrow\uparrow$ $\wedge\uparrow$. Hebr. שֶׁשֶׁת .
- šamūtu* “rain”.
- šīmtu* see *šāmu*.
- [*šanū*] Pret. *išni, iš-ni-*’ : “to repeat, to do a second time” : *iš-ni-*’ *ip-kiđ* “he again inspected”. Hebr. שָׁנָה . Piel, Pret. *ušanni, ušannā*; Imper. *šunni, šunnā*; Inf. *šunnū* : “to repeat, to relate”.
- šanū* fem. *šanūtu* : “second”. Ideogr. $\uparrow\uparrow$. Hebr. שְׁנִי .
- šinā* “two”; *ina šināšu* “into halves”. Ideogr. $\uparrow\uparrow$. Hebr. שְׁנֵי .
- šanītu* “repetition; time, times”. Ideogr. \uparrow .
- [*šanū*] “to be otherwise, different”. Hebr. שָׁנָה .


- Piel, Pret. *ušanni*: “to alter, distort”; *šunnū šemu* “to lose one’s senses”.
- Iftaal, Pret. *usanni* (*i. e. uštanni*): “to alter, distort”.
- šanū** fem. *šanītu* “other, another”.
- šangū** “priest”. Ideogr. .
- šangūtu** “priesthood”. Ideogr. .
- šūnuḥu** see *anāḥu*.
- šanānu** Pres. *išannan*: “to equal, to rival”; Part. *šanīnu* “rival”. Ideogr. .
- Nifal, Pres. *iššanan*: “to be equalled”.
- šinnu** plur. *šinnā, šinnāti*: “tooth, tusk; ivory”; *šinni pīri* “ivory”. Ideogr. . Hebr. .
- šanunkatu** “queen”.
- šanītu** see [*šanū*].
- šasū** Pret. *išsi, ilsi*; Pres. *išassi, išissi*: “to cry, to speak”.
- šēpu** plur. *šēpē, šēpā*: “foot”. Ideogr. .
- šupū** a siege-engine.
- šūpū** see [*apū*].
- [**šapāḥu**] “to scatter”; Perm. *šapuh* “scattered”.
- Nifal, Inf. *našpuḥu*: “to be scattered, ruined”.
- šapāku**. Pret. *išpuk*: “to pour out”. Hebr. .
- Iftaal, Pret. *ištapak*: “to pour out”.
- šapālu** “to be low”. Hebr. .
- Shafel, Inf. *šušpulu*: “to abase”.
- šaplu** constr. st. *šapal*: “under part”; *šapal, ina šapli* “beneath, under”.
- šaplu** fem. *šapiltu*: “low, lower”.
- šapliš** adv. “below”.
- šapāru** Pret. *išpur*: “to send, to send to”.
- Iftaal, Pret. *illapra*: “to send”.
- Iftaneal, Pret. *ištanapar*: “to send”.
- šipru** constr. st. *šipir*: “message; work, craft; concern, matter”; for *mār-šipri* see *māru*. Ideogr. .






- šuparruru* Pret. *ušparir* : “to spread (a net)”.
- šapšaķu* } see [*pašāķu*].
šupšuķu }
- šaptu* constr. st. *šapat* : “lip”. Hebr. שֵׁפֶת.
- šipātu* “fleece, wool”. Ideogr. 𐎎𐎎𐎎.
- šiptu* constr. st. *šipat* : “incantation”. Ideogr. 𐎎𐎎𐎎.
- šaķū* “to be high”.
 Piel, Pret. *ušaķki* : “to make high, to raise, to carry up”.
 Shafel, Pret. and Pres. *ušaški*; Inf. *šušķū* : “to exalt”.
- šaķū* fem. *šaķūtu* : “high, lofty”; employed as subs. “ruler”.
- šušķū* “high, exalted”.
- šaķū* “to drink”.
 Shafel, Inf. *šušķū* : “to cause to drink”. Hebr. הִשְׁקָה.
- mašķītu* “drinking; watering (of cattle)”. Cf. Hebr. מִשְׁקָה.
- šaķālu* Pret. *išķul*; Pres. *išaķkal* : “to weigh, to pay”. Hebr. שָׁקַל.
 Iftel, Perm. *šilķul* : “to balance, to be equal”.
- šuķultu* “weight”. Ideogr. 𐎎𐎎𐎎 (?).
- šūķuru* see *aķāru*.
- šāru* “wind”. Ideogr. 𐎎𐎎𐎎. Hebr. שֵׁעַר.
- [*šāru*] “to go, to pass, to pass over”. Hebr. שׁוּר.
- mašāru* “wheel”.
- [*šarū*] “to grow, to increase”.
- mešrū* “wealth, possessions”.
- šēru* “morning, dawn”. Hebr. שֶׁחַר.
- šīru* “flesh, body”. Ideogr. 𐎎𐎎𐎎. Hebr. שָׂר.
- šūru* “reed, rush”.
- šurbū* see *rabū*.
- šarbābu* “dread (?)”.
- [*šarāḥu*] “to be mighty”.

- Ifteal, Imper. *šitraḥ* : “to show oneself strong”; Part. *muštarḥu*, *multarḥu* “mighty”.
- Piel, Inf. *šurruḥu* : “to make mighty; to increase, to augment”.
- šarḥu* “strong, mighty”.
- šaruḥu* fem. *šaruḥtu* : “mighty”.
- širīs* see *sērāš*.
- šarāpu* Pret. *išrup* : “to burn”. Ideogr. . Hebr. .
- šarāḫu* Pret. *išruk*; Pres. *išarraḥ*; Imper. *šuruḥ* : “to present, bestow upon”.
- širiḫtu* “gift, present”.
- šarru* constr. st. *šar*; plur. *šarrāni* : “king”. Ideogr.  .
- šarratu* “queen”.
- šarrūtu* “kingdom, kingship, royalty”.
- šurišu* word of uncertain meaning.
- šuršu* “root”. Hebr. .
- šuršiš* adv. “from the roots”.
- šārtu* “hair”. Ideogr. . Hebr. .
- šērtu* constr. st. *šerit* : “sin; punishment”.
- šāšu* fem. *šāša*; plur. *šāšunu*, *šāšun*; 3 pers. sing. and plur. of the independent personal pronoun (in the gen. and acc.): “him, her, they”; rarely used for *šuatu*, *šātu*.
- šušu* “sixty”.
- šašmu* “fight, battle”.
- šašmeš* “to the fight”.
- šušḫū* see *šaḫū*.
- šatū* Pret. *išti* : “to drink”. Hebr. .
- maštītu* “drink”. Hebr. .
- šatū* “to sweat(?)”; Inf. employed as subs. “sweat(?)”.
- [*šētu*] Pres. *išet* : “to escape”.
- šētu* “net, snare”.
- šuatu* } fem. *šiatī*; plur. masc. *šuatunu*, *šātunu*, fem. *šuatīna*,
šātu } *šātīna*; demonstrative pronoun : “that”.


- šūtu, šūt* genitive particle; relative pronoun “who, which”; employed as conjunction “since”.
- šūtu* the South-wind. Ideogr. .
- šitmuriš* see [*šamāru*].
- šūturu* see *atāru*.
- šattu* constr. st. *šat*: “duration; eternity”; *ina šat* “during”, e. g. *ina šat mūši* “during the night”.
- šattu* (i. e. *šantu*), pur. *šanāti*: “year”. Ideogr. . Hebr. שנה.
- šattišam* adv. “yearly”.
- šuttu* plur. *šunātu*: “dream”. Ideogr. . Cf. Hebr. שון, שנה.
- šuttatu* “hole, pit; snare (for lions)”.

T

- tū* “spell, incantation”.
- tibū* Pret. *itbi*; Pres. *itabbi, itibbi*; Perm. *tebi*: “to come on, to advance, to draw near (for attack)”. Shafel, Pret. *ušatbi*: “to cause to advance, to bring”.
- tibū* constr. st. *tib*: “approach, attack, onslaught”.
- tabāku* Pret. *itbuk*; Imper. *tubuk*: “to pour out, to shed”. Iftéal, Pret. *ittabak*: “to pour out, to heap up”. Ittafal, Pret. *ittatbak*: “to be poured out”.
- tabālu* Pret. *ibal*: “to carry away”.
- tabūlu* “flock, herd”.
- tubuḳtu* plur. *tubḳāti*: “side, quarter of heaven”.
- tabrītu* see *barū*.
- tidūku* see *dāku*.
- tizḳāru* “high, exalted”.
- taḥāzu* “fight, battle”. Ideogr. .
- taḥāziš* “for battle”.
- takālu* Perm. *takil*: “to trust in”.

- Piel, Pret. *utakkil*; Part. *mutakkilu* : “to strengthen, give encouragement to”.
- Nifal, Pret. *ittakil* : “to trust in”.
- tiklu* plur. *tiklê* : “helper”.
- tukultu* “might, strength; help”; plur. *tuklāti* “troops”. Ideogr. .
- takiltu* “purple”; with determ.  “purple wool”. Hebr. .
- tilu* “mound”. Ideogr. .
- tēliltu* see *ellu*.
- talīmu* fem. *talīmtu* (constr. st. *talīmat*) : “twin”; *aḥu talīmu* “twin brother”.
- [*talāmu*] Pret. *illim* : “to present to”. .
- Shafel, Pret. *uṣatlim* : “to entrust to”; Perm. *šullum* “entrusted”.
- [*ta’āmu*] Piel : “to command, rule”; Part. *muta’imu*, *mutē’imu* “ruler”.
- tamū* Pret. *itmu*, *itmā*; Pres. *itamu*, *itamā*, *itammā* : “to speak, to address; to pray”; *tamū illi* “to speak to, to address”.
- tāmdu* see *tāmtu*.
- tamāḥu* Pret. *itmuḥ* : “to take, hold, grasp”.
Iftaal, Pres. *ittamaḥ* : “to take, hold”.
Piel, Pret. *utammih* : “to hold fast, to bind as a captive”.
Shafel, Pret. *uṣatmiḥ* : “to cause to take”; with *ḵātu* or *irtu* “to place in the hand” or “on the breast”.
- tamḥaru* see *maḥāru*.
- temenu* “foundation-inscription; foundation”.
- temeḳu* see *emēḳu*.
- tumru* “sacrificial flame (?)”.
- tāmartu* see *amāru*.
- tamartu* see *māru*.

- tamirtu* "neighbourhood".
- tamšīlu* see *mašālu*.
- tiāmatu* } plur. *tāmāti*: "sea". Ideogr. $\text{𐎶} \text{𐎵} \text{𐎶} \text{𐎶} \text{𐎶}$. Hebr.
- tāmtu* } תהום .
- tāmdu* }
- tānīḥu* see [*anāḥu*].
- tēnišētu* "men, mankind".
- tanattu* } see *nādu*.
- tanittu* }
- taslītu* } see [*salū*].
- teslītu* }
- tappū* "neighbour; helper".
- tuḫumtu* } plur. *tuḫmāte*, *tuḫumāte*, *tumḫumāte*, *tumḫumātu*: "oppo-
- tuḫuntu* } sition, battle". Ideogr. $\text{𐎶} \text{𐎶} \text{𐎶}$.
- tuḫmatu* }
- tāru* Pret. *itūr*; Imper. *tūr*: "to turn, turn back, return; to be turned to, to be changed, to become"; in combination with another verb "to repeat, to do a second time". Ideogr. $\text{𐎶} \text{𐎶} \text{𐎶}$, $\text{𐎶} \text{𐎶} \text{𐎶}$ $\text{𐎶} \text{𐎶}$. Hebr. תור .
- Piel, Pret. *utīr*; Imper. *tīr*; Part. *mutīru*; Inf. *turru*: "to turn, change, convert; to turn back (trans.); to bring back, restore; to requite, to punish (sin)"; with *gimillu* "to avenge", *mutīr gimilli* "avenger"; *pān nīri turru* (sometimes shortened to *turru*) "to turn the front of the yoke", *i. e.* "to turn back (on a journey or expedition)".
- Iftaal, Pret. *utfir*: "to turn, change, convert; to be turned, converted".
- taiāru* } adj. "returning, going back".
- taiārtu* } subs. "mercy", see *rašū*.
- turratu* (?) "return".
- turratu* (?) "turning aside".

- tārū* “protector”.
- [*tarū*] Pres. *itarri* : “to croak (?)”.
- tarbītu* see *rabū*.
- targigu* see [*ragāgu*].
- targullu* “anchor (?)”.
- tarāku* Pret. *itruk* : “to fail (of the heart), to lose courage”.
Nifal, Pres. *iltarak* : “to fail, to cease”.
- tarāṣu* Pret. *itruṣ* : “to stretch, to stretch out”.
Shafel, Pret. *uṣatriṣ* : “to lay, set up, erect”.
- tarṣu* occurring as prep. *tarṣi* “opposite”; *ana tarṣi* “against”;
ina tarṣi “before, into the presence of”. Ideogr. .
- tarṣu* “upright, honest”.
- tirṣu* constr. st. *tiriṣ* : “stretching out; direction”; *ina tiriṣi*
“in the time of”; *tiriṣ kālī* “stretching out of the
hand”, *i. e.* “desire, object of desire”.
- tarāru* Pret. *itrur* : “to shake, tremble”.
Ifteal, Pret. *iltarar* : “to tremble”.
- tērtu* see *'āru*.
- tēšū* see *ešū*.
- tašiltu* see *ša'ālu*.
- tašmū* see *šemū*.

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